# The Christian Century

PUBLISHED WEEKLY


## The National Council at Denver

*An Editorial Appraisal*
*A News Report*

## Freedom and Its Purpose

By John Foster Dulles

## The Berlin Battleground

By Charles W. Forman


DECEMBER 24, 1952

## In This Issue

JOHN FOSTER DULLES

has been named by President-elect Eisenhower as his choice for secretary of state. Mr. Dulles will assume office on Jan. 20. Unusual importance therefore attaches to the speech which Mr. Dulles prepared for the recent General Assembly of the National Council of Churches at Denver, since this was his first formal pronouncement since his designation for the premier post in the Eisenhower cabinet. The Christian Century is happy to present Mr. Dulles' speech in full, for every paragraph in it deserves the closest scrutiny in seeking to determine the foreign policy of the incoming administration. Mr. Dulles is the son of a Presbyterian minister, the grandson and nephew of two former secretaries of state, and has been one of the most active laymen in the Presbyterian Church, U.S.A., particularly in the consideration of foreign affairs. He served for many years as chairman of the commission on a just and durable peace and the department of international justice and good will of the Federal Council of Churches.

CHARLES W. FORMAN

is a member of the staff of the foreign missions division of the National Council of Churches. He has been in charge of the division's seminar study of the relations between Christianity and communism. Previously, Dr. Forman served as a Presbyterian, U.S.A., missionary in Chile. He reported on the Willingen conference of the International Missionary Council in the Aug. 13, 1952, issue of this paper.

EDGAR C. HANFORD

becomes the staff correspondent of the Century covering southern Ohio with his news report in this issue. Mr. Hanford, a layman, is a member of Immanuel Presbyterian Church, Cincinnati, and chairman of the department of public relations of the Greater Cincinnati council of churches.

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# The Christian Century

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## Coming Events

Dec. 25. Christmas Day.
Dec. 26. World Christian Youth Commission, Madras, India.
Dec. 27-Jan. 3. United Student Christian Council Quadrennial Regional Study Conferences, Morgan State College, Baltimore; Park College, Parkville, Mo.; Stanford University, Palo Alto, Calif.
Dec. 28. Chicago Sunday Evening Club; E. Stanley Jones, speaker.
Dec. 28-Jan. 2. World's Y.W.C.A. Post-Travancore Conference, Ootacamund, India.
Dec. 29-30. World Council of Churches Executive Committee, Lucknow, India.
Dec. 30-Jan. 3. World's Student Christian Federation Annual Student Conference, Tambaram, India.
Dec. 31-Jan. 2. Y.M.C.A. Young Men's Conference, Madras India.
Dec. 31-Jan. 9. World Council of Churches Central Committee, Lucknow, India.
Jan. 2-4. Association of the Approved Evangelists of the Methodist Church Annual Meeting, Atlanta.
Jan. 2-30. Presbyterian, U.S.A., Board of National Mission 4th Annual Caribbean Tour.
Jan. 4. Chicago Sunday Evening Club; Walter H. Judd, speaker.
Jan. 4-9. National Council of Churches Broadcasting and Film Commission Religious Television Workshop, Columbus, Ohio.
Jan. 4-11. Universal Week of Prayer.
Jan. 4-19. National Council of Churches Joint Department of Evangelism Preaching Mission, Oakland, Calif.
Jan. 6. Epiphany.
Jan. 6. New York Institute for Religious and Social Studies; themes: "The Problem of Man in the Literature of the Western Faiths." "Religious Symbolism," "Moments of Discovery"; John C. Bennett, Arland A. Dirlam, Andrew W. Cordier, speakers.
Jan. 9-21. World's Student Christian Federation General Committee Meeting, Poona, India.
Jan. 11. Chicago Sunday Evening Club; Philip S. Bernstein, speaker.
Jan. 11-15. Latin American Catholic Congress on Rural Life Problems, Manizales, Colombia.
Jan. 13. New York Institute for Religious and Social Studies; themes: "The Problem of Man in the Literature of the Western Faiths." "Religious Symbolism," "Moments of Discovery"; Ben Zion Bokser, Frederick Jacobi, Karl W. Deutsch, speakers.
Jan. 14-15. Fifth National Conference on Church and State (P.O.A.U.), Washington, D. C.; Charles J. Turck, Leland Stark, speakers at public mass meeting in Constitution hall.
Jan. 14-Feb. 9. Ecumenical Work Camp, Baranpani, Assam, India.
Jan. 15-22. National Christian Teaching Mission (National Council of Churches Joint Department of Evangelism), Fort Wayne, Ind.
Jan. 18-24. Church and Economic Life Week.
Jan. 21. World Council of Christian Education and Sunday School Association North American Administrative Committee, New York city.
Jan. 25-29. Religious Radio-TV Workshop, Union Theological Seminary, New York city (National Council of Churches Broadcasting and Film Commission.)
Jan. 26-29. Bangor Theological Seminary Convocation Week, Bangor, Me.; Erwin D. Canham, William G. Mather, Russell Henry Stafford, Albert J. Penner, speakers.
Jan. 28. National Council of Churches General Board Meeting, New York city.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

# The Christian Century

UNDENOMINATIONAL

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# *EDITORIAL*

TO WHAT EXTENT do the materials provided for religious instruction in church schools foster prejudice? A study just launched at the Yale Divinity School will try to find out. Under the direction of Paul H. Vieth, Horace Bushnell professor of Christian nurture,

## Yale to Study Bias In Church Texts

Yale scholars will go through current instructional materials from the larger Protestant denominations as well as from independent publishers of Sunday school quarterlies, looking for the sort of thing which feeds racial, social and religious bias. The materials to be studied, says Dr. Vieth, "will fill an entire room." A study of this sort, if carefully conducted, should return results of great value. Few churches or catechetical classes, we are confident, would knowingly contribute to such warping of their young people's minds. But prejudice-forming or -confirming materials sometimes slip in, generally because of editorial carelessness. The Yale study can put the churches on guard against such carelessness. We trust, however, that this investigation will not be confined to Protestant instructional materials. If it is to be more than a prelude to another spasm of Protestant breast-beating it should also study Roman Catholic and Jewish religious education texts. And when it comes to passing on certain forms of prejudice, we wonder how much attention will be paid to the original sources. How much responsibility, for example, must the church fathers bear for Roman Catholic attitudes toward heretics? Or the Gospel according to John for Christian prejudices against Jews?

## Trying to Hold Down the Seething Muslim World

EVENTS of moment to the Muslim world are happening so fast and in such numbers that a weekly paper cannot keep abreast of them. It may not be possible to trace the connections between the recent riots which wrecked the offices of the U. S. Information Service in Bagdad, the row over Tunisia's appeal to the United Nations, the murder of Farhad Hached—outstanding labor and nationalist leader—near Tunis, the shootings and mass arrests in Morocco, or the recall and resignation of America's roving ambassador in the Middle East. But there is a common factor in all these, and it is not communist intrigue. Of course the communists are fishing in these roiled waters; all the powers, including the United States, are doing so. But the trouble in North Africa is neither inspired nor controlled by communists. It is part of a spontaneous revolt in the Arab-Muslim world, in large measure precipitated by four events: the British failure to browbeat Iran, the U.N. grant of independence to Libya, the expulsion of a corrupt monarch from Egypt, and the common anger of the Arab states against U. S. favor for Israel. These, combined with indignation over the record of former negotiations—and refusals to negotiate—in the French protectorates, and over the behavior of French colonists there, has brought the Muslim world to an explosion point. France may refuse to discuss its share in the crisis before the U.N., and step up military measures, but that simply increases the eventual prospect of a more savage eruption. Meanwhile, Secretary Acheson's act in forcing out Ambassador Edwin A. Locke, Jr., our coordinator on economic and technical assistance in the Near East, for virtually saying in a Beirut speech that our Point Four program in the Arab countries is mainly talk without much substance, further weakens American influence there, since everyone in that part of the world knew that Mr. Locke was telling the truth.

## School Segregation Case Before Supreme Court

WEEKS are likely to pass before the Supreme Court hands down its decision in the suit which seeks to have racial segregation in public schools declared unconstitutional. But the arguments have been made; from now on it's up to the justices. As the case has been presented to our highest court it boils down to this: Shall the old "separate but equal" rule, laid down almost sixty years ago as satisfying the requirements of the 14th Amendment, be confirmed, or will the court now hold that segregation for color reasons must be ended in all public schools, including elementary schools? Four civil rights and two religious groups are arguing that the "separate but equal" doctrine is fallacious since, as their brief contends, "segregation and equality cannot coexist. That which is unequal in fact cannot be equal in law." The Supreme Court has already knocked out segregation in graduate and professional schools. More than a thousand Negroes now study in the higher educational institutions of the south, and there have been few unpleasant incidents resulting from their presence. But the ending of segregation in elementary schools is something else again, as is suggested by the fact that in the current suit a Kansas school law is one of those under attack. The northern portion of the nation seems strangely indifferent to the importance of this case. It has paid almost no attention

to the threats that southern states will abolish their public school systems rather than submit to any Supreme Court ruling which would strike down segregation. South Carolina has already amended its constitution to empower its legislature to do precisely that if the court verdict is against segregation. Other southern states threaten to follow its example. It is clear, therefore, that one of the great historic decisions in determining the relations of the races in this country is soon to be rendered. Either way it goes it can give a rude jolt to the optimistic picture of progressive improvement which Mrs. Boyle drew in her article in last week's Century.

## Government Subsidies Pay for University Research

HIGHER EDUCATION, especially in its research features, grows more and more expensive. It costs millions today to build and equip a laboratory which would have cost only thousands twenty or thirty years ago. It takes more millions to staff it and keep it running. Where is the money to come from? The answer, as almost any university president can tell, is easy. It's to come from the government! At the very time when so much is being said about the dangers of "statism," the government is moving in to take control of this large segment of university activity. Any claim that the universities retain control is undercut by the fact that when the government pays for research it says where the research is to be carried on and for what purposes. And the universities, despite misgivings, have accepted this subsidization by the government because they can see no financial alternative. In a general way, this situation has been known for some time. Now, however, some precise figures are available as to the extent of government financing of university research. As a result of distinguished reporting by Benjamin Fine, the *New York Times* during recent years has become one of the most important sources for information on American education. A survey in the December 7 issue of that paper shows that $300 million of the $350 million which our universities and colleges will spend on research during the present academic year comes from the federal government. Virtually all of it is going into physical or biological sciences; none of it into social sciences or liberal arts. The emphasis is entirely on "applied" research. Pulling out the government subsidies would be more disastrous to our higher educational system than pulling out government armament orders would be to our industrial system. But the long-range prospect could hardly be more ominous.

## Investigating the Cost of National Elections

NATIONAL ELECTIONS cost far too much and there should be some better way of financing them. By the time the closing stages of the recent campaign had been reached, we believe that most Americans were ready to agree to both those conclusions. But now that a congressional committee, headed by Representative J. Caleb Boggs of Delaware, has opened an investigation of the subject, there is nothing like agreement as to what (a) should be done, or (b) can be done. One of the first things discovered by the committee was that no one knows how much the recent campaign cost. A state-by-state report compiled by the *New York Times* accounted for expenditures of about $32 million. But that took no account of the costs of gaining the nominations (or failing to gain them) and it was admittedly incomplete in covering many forms of campaign expenditure. Party managers who testified before the Boggs committee estimated that the recent campaign cost all the way from $50 to $100 million. Most of them agreed that it may have cost a lot more. All likewise agreed that the present legal limitations on campaign expenditures are a farce. The law pretends to limit parties to spending $3 million in a presidential campaign, $25,000 in a senatorial contest and $5,000 on campaigns for a seat in the House. But the law is so framed as to encourage evasion. Big campaign contributions from the wealthy create an unhealthy situation, if not an outright menace to good government. Yet Beardsley Ruml's effort to finance the Stevenson campaign by $5 contributions was a dismal flop. What is the remedy? As we said during the campaign, we believe that it lies in an adaptation of the British law. This fixes the total that parties and candidates may spend by the size of the electorate involved, provides for complete scrutiny of expenditures, and appropriates the necessary funds from the public treasury. It is a more democratic method than ours, and preferable on many other counts.

## The Case of the Inebriated State Department Officer

ON A RECENT Friday afternoon, when tension over the Tunisian and Moroccan questions was high, the state department officer who serves on its policy planning board as its North African expert, drove with his wife from Washington to a party in near-by Virginia. Returning home at 2 the next morning, they crashed into a telephone pole and landed in an Alexandria county police station, charged with drunken driving. Other officers of the state department raced to the police station to impound top secret documents which the befuddled official had in his possession. The episode got into the papers, which played it up or down, depending on the degree of their friendliness for Mr. Acheson and his organization. In editorial comment the *Washington Post* calls the affair "a tempest in a cocktail shaker," and after observing that the man and his wife had "sobered up by now," suggests that "maybe it would be a good idea for the rest of us to do likewise." The *Post* proceeds to give a hypothetical, but probably accurate enough, account of the way in which intoxication overtook the couple, and of the state department official says: "His record, otherwise unblemished, of 21 years of service tells more about his character than one lamentable fall from grace. Let him who never drank a martini hurl the first olive." We can sympathize with this plea for leniency toward an individual, but we fear that the tush-tush tone of the *Post's* editorial betrays no comprehension of one reason why much of the country has such misgivings about the way in which matters of vast international moment are handled in the nation's capital. Year after year Washington

achieves a shameful distinction as the city with the country's greatest per capita consumption of liquor. A belief that too much government thinking and action comes out of cocktail shakers underlies widespread mistrust of public servants. Regarding addiction to liquor, as well as mink coats, it is also time for a change in the capital. We trust the Republicans sense this.

## Playing Politics with German Rearmament

WILY OLD Chancellor Adenauer thinks, as this is written, that he has found a way to secure ratification of the agreements which would commit West Germany to rearm and join a European Defense Community army. Several times recently the press has declared that he has outmaneuvered his opponents and that rearmament would be voted within a few days. Each time something has happened to upset the prophecy. On December 10, however, the chancellery prevailed on President Heuss to withdraw his request to Bonn's constitutional court for a ruling on the constitutional status of the ratifying resolutions. The way is thus opened for one section of the court, which Dr. Adenauer is presumed to control, to rule that approval by only a bare majority in the Bonn parliament will be sufficient to ratify. The chancellor is confident that he can get this majority; if the entire court had ruled, as expected, that a two-thirds vote was required, he could not have obtained that. If the rearmament agreement is thus ratified, the press will hail a triumph for American policy. But such a triumph will be deceptive. It will be feared by a large portion of the British public, denounced by an even larger portion of the French, used by the Russians as justification for the complete rearmament of East Germany, and hated (and where possible sabotaged) by the greater portion of the common people in West Germany itself. A rearmament policy bulled through in this way will be a source of constant irritation among the peoples and governments supposedly uniting to contain communism. It will not create "situations of strength," but of weakness. Despite President-elect Eisenhower's previous approval of German rearmament, we cling to hope that a secretary of state who could make the speech on page 1496 of this issue will be able to show him how empty will be the gains from action taken only after such adroit manipulations of courts and legislature as those to which Chancellor Adenauer has been forced to resort.

## Gandhi's Son Jailed In South Africa

HISTORY repeated on December 8 when Mahatma Gandhi's son, Manilal Gandhi, was arrested in Johannesburg for breaking racial laws. Mahatma Gandhi first tried out his passive resistance methods in South Africa forty years ago. Manilal Gandhi, who edits a Durban paper, had delayed joining the current passive resistance movement—described in the recent series of articles in the Century by Homer A. Jack—until he could be sure that it was not Communist-controlled. In his challenge to the *apartheid* laws he was joined by Patrick Duncan, son of a former governor-general of South Africa, who resigned from the colonial service in Basutoland in order to protest against the South African laws, and by several other whites. . . . A congressional committee is investigating pornographic material on the newsstands and in bookstores. It may propose federal legislation to bar this filthy trash from every form of interstate commerce. The situation is bad, as any patron of the quarter-books and magazine racks knows. We question, however, whether more legislation is the remedy. Neighborhood groups of parents, making their views plain to dealers, are likely to be much more effective.

# National Council Biennial

[EDITORIAL CORRESPONDENCE]

*Denver, December 12.*

SOMETHING LIKE 1,800 people registered at the biennial meeting of the National Council of Churches. The number of official delegates representing the 29 member denominations was a little under 500. During the sessions of the General Assembly the Greek Orthodox Church was voted into membership. Its million added to the membership of the 29 denominations makes a total of 34 million members in the National Council denominations. This is therefore the largest religious grouping in the United States. Its size and its newness combine to make decisions difficult and to create problems of communication with its constituency and with the general American public.

As an illustration one may take what happened at Denver concerning location of the headquarters of the National Council. What follows is one reporter's impression of what happened. Although it is offered in good faith, its accuracy cannot be guaranteed. It is likely that each of the delegates will have his own version and that versions will differ in important respects. The reasons why an account has to be written with reservations tell a good deal about the National Council at this stage.

### I

First, it is notable that the General Assembly met for three days and adjourned without hearing a real difference of opinion audibly expressed on the floor. There was no debate of any consequence, and hardly a vote which failed to be unanimous. Most of the delegates, one must assume, agreed with the report of an appraisal committee concerning the nature and functioning of the National Council which was presented by Bishop G. Bromley Oxnam. This careful study, which had taken months of expert preparation, maintained that the council was wisely planned and that it is operating in conformity with the purpose set forth for it by the member denominations. Its biggest need—for more attention to policy and strategy—was met by an action here when the Assembly voted to add to the General Board a policy committee which will meet as often as the board itself meets. The appraisal committee report hailed the first two years of council operation as a substantial success. It tinkered with the ecclesiastical machine at many points, but it did not overhaul it.

Location of the council's headquarters was given a ten-

line paragraph in the report of the General Board. Some members of the board felt that was hardly adequate treatment of the issue which had claimed more attention than any other at the Cleveland constituting convention, so a longer report had been prepared and mimeographed. Bishop Henry Knox Sherrill, the president of the National Council, asked Hermann N. Morse, a vice-president of the council, to summarize this report the first thing on Thursday morning. A large number of delegates were absent or came in during his summarization, which lasted about ten minutes. A number of delegates believed that Dr. Morse was speaking to a motion that the assembly receive the report, but when a vote was taken Bishop Sherrill announced that the report had been approved. The mimeographed report had not been distributed and no delegate had seen it when the chairman called for the next item of business.

This report made New York city the "temporary" headquarters of the National Council for the next ten years. It called for "a careful long-range study" to take place "during the next biennium," and to include the council, "other interdenominational agencies" and "the leaders of the constituent denominations, looking toward the possibility of the coordination of headquarters locations and activities either in one city or possibly in two centers, one of which should be located in the midwest." It said it would be "utterly impossible" for the National Council to function in any adequate way "if the headquarters of the council were a thousand miles removed from the major denominational headquarters." It established this as the "basic" criterion for the choice. "An arbitrary decision," it said, "would be utter folly. . . . Rather than yield to peremptory pressure for an immediate decision, we feel that we should employ all the resources of wisdom, prayer and cooperative statesmanship at our command."

## II

When delegates received the mimeographed copies of the General Board's report, a groundswell of criticism began to be felt. Before this criticism had an opportunity to reach the floor in a motion, Bishop Sherrill ruled that delegates who were unhappy about the matter should refer their complaints to the committee of reference and counsel —a new entity in the National Council which appeared for the first time at Denver. President Franklin Clark Fry of the United Lutheran Church was chairman of this committee, which met secretly but had very little business to discuss. Hampton Adams, former president of the International Convention of the Disciples of Christ, appeared before the committee at noon. While he dissociated himself from the criticism, he reported many delegates believed the issue had been "steamrollered" that morning. He said it was important for the National Council to have delegates confident nothing was hidden and believing freedom of speech had not been sacrificed. After further discussion, the committee "went into executive session," i.e., asked the only reporter present to leave.

Following a procedure recommended by the committee of reference etc., Gaines M. Cook, secretary of the International Convention of the Disciples, came before the General Assembly that afternoon and read the names of the committee of ten which deals with the headquarters question. All are from the eastern third of the United States and six of the ten are from the east coast. Dr. Cook also read the report which Dr. Morse had summarized, and said that the committee had hoped to be able to name the "bridge city" in the central part of the country here at Denver but had been unable to do so. "We assure you," he said, speaking for the committee of ten, "that it is going to be done in a very short time." Dr. Adams then made his way to the platform. The only microphones available to delegates were at the front and rear of their large section of the city auditorium. (This is an arrangement familiar in a Southern Baptist Convention, but denominational bodies which encourage democratic discussion from the floor provide facilities for it.) Dr. Adams accepted Dr. Cook's statement as specific assurance that "the committee is following its original program" for locating the headquarters near the center of population. President Sherrill called for discussion from the floor, after stressing the shortness of time. The delegates took the hint. Nobody moved, and the discussion ended.

That summarizes the official actions, insofar as they took place in the open on the floor of the General Assembly. On the face of the record, it will not be surprising if many delegates conclude that the National Council lost an opportunity to demonstrate that it is democratically responsive to the desires of members in the churches. But these were not the only or even the most important actions taken concerning this matter at Denver.

## III

During the preliminary sessions a meeting was held of 22 denominational leaders and eight members of the committee of ten to discuss the location of denominational and National Council headquarters in relation to each other. This was another secret meeting. The National Council secretary who served as liaison with the denominational leaders refused to say after the meeting what had been discussed. One denominational leader told The Christian Century that he could see no sense in the discussion, that his denomination did not move its headquarters to New York to be near the National Council and would not move its headquarters away to be near the National Council if the council moves.

Two points did emerge from the meeting, however, which reveal that the issue of headquarters location is very much alive. One has to do with the denominations which have their headquarters in the middle west. It became known that these denominations have not yet committed themselves to move to the city which may be adopted by the National Council if the National Council moves. For example, it now seems likely that if a "bridge city" is named to serve as a midwest and eventually a national headquarters of the National Council, that city will be St. Louis. Are the Disciples of Christ, the Evangelical United Brethren, the United Presbyterians, the Church of the Brethren and other centrally located member bodies prepared to move to St. Louis? If they desire the National Council to leave New York they ought to say officially and at the earliest opportunity that they are ready to move to the city it selects.

The Denver meeting of denominational executives also made it clear that several of the denominations having

headquarters in New York are compelled to reach some decision concerning their own denominational headquarters buildings soon. Several of them occupy buildings which are obsolete and in great need of modernization and repair. They will have to remodel these buildings, which will be a very expensive process, or move. The Presbyterians, U.S.A., the American Baptists, the Reformed Church in America, and possibly the Methodists and others are in this situation. The fact that several denominations confront this necessity at the same time is a providentially fortunate circumstance. Without it the likelihood that several denominations could be persuaded simultaneously to move their headquarters would be small indeed. With it, a choice between courses of action is possible.

One course would be for the National Council to lead these denominations in a common migration from New York to the west. This opportunity the National Council forfeited by its inaction at Denver. The other course would be for the council to bring all these denominational groups together in the same building with the National Council in New York. Bonds of mutuality would be formed under this arrangement which would grow stronger during the ten years that the National Council will spend at its temporary site in New York. At the end of that time, or possibly earlier if atomic war threatens, the National Council and these denominations could move together to a permanent location near the center of population. However, it is of immediate importance for the National Council to act to bring about this association in one headquarters of itself and the denominations which are confronted with the necessity for an early decision. If this opportunity is missed and the denominations provide separate headquarters at great expense, the results will be serious and lasting for both the churches and the National Council.

Most of the time of the General Assembly was taken up by speeches. Late in the meeting, O. Walter Wagner of the St. Louis council of churches announced that the speech he was making was number 82. It is likely that the flow of oratory did not stop short of the century mark, but most delegates were too numb to count. Notable speeches were those of John Foster Dulles, who wasn't there but who had worked very hard over his address; Henry Cabot Lodge, who is to represent the U.S. at the U.N. in the near future; Bishop Otto Dibelius of Berlin, and the Rev. James Robinson, Negro pastor of a Presbyterian church in New York city. Dr. Robinson, who lectured on Christianity most acceptably in the Orient last winter, received a request from the department of state during this meeting that he turn in his passport. H.E.F.

*[This is the first part of a two-part review of the General Assembly of the National Council of Churches which met in Denver during the second week of December.]*

# *'Grass Roots'*

EDITOR THE CHRISTIAN CENTURY:

SIR: I am getting up in the world. I have been appealed to by an editor to help him get rid of a nuisance. I do not mean that I have never had a letter from an editor before; I have had lots of them—but they all stick to the same line of thought: "We are sorry to be returning your article." I can sympathize with the man who complained, "I used to get rejection slips, but now my stuff comes back with a notation on the envelope, 'Opened by mistake.' "

But this was different. This editor says that he gets acutely weary of the endless repetition of the phrase "at the grass roots" or "the grass roots level." I get weary of it too, and am glad to beat my drum against it with as loud thumps as I can make.

One of the worst things about the phrase is that it is supposed to be a clincher to any argument, no matter how silly. A writer or speaker need not know anything about a subject, but when he gives an alleged report from the "grass roots" there is nothing more to say. So we are on our way to government by grass roots.

Worse still, this pontifical deliverance on grass frequently comes from men who have seen no grass in ten years outside of Central Park, New York, or a few blades on the Outer Drive, Chicago. This trial by grass is the handy refuge of the low-brow or the no-brow. There may be a popular prejudice to the effect that two and two make four. But if a person can dash in with a hot tip that "at the grass roots level" it is overwhelmingly felt that two and two make five, that ends the matter.

I suppose the wearied editor is just weary of hearing the cliché "grass roots," which goes thumping all through speeches and conversations like a flat wheel on a railroad car. But this is only part of a greater menace. We are developing a new language for tired minds, composed of clichés, the worn nickels of speech. They can be batted back and forth for hours, like tennis balls, without disturbing a microscopic bit of gray matter.

Why not join a crusade to save the English language from this menace? Years ago, Bert Leston Taylor showed the way to do it, in his poem "Ballade of the Cannery":

> What of the phrases, long decayed,
> Of paleologic pedigree,
> Musty, moldy, frazzled and frayed,
> A doddering dusty company?
> What shall be done with them? say we;
> And east and west our readers bawl:
> Dump them into the Cannery,
> Into the brine go one and all.
>
> "Grilled" and "lauded" and "scored" and "flayed,"
> "Common or garden variety,"
> "Wave of crime" and "reform crusade,"
> "Along these lines" and "it seems to me";
> "Noted savant," "I fail to see,"
> "The groaning board" of the "banquet hall"—
> Masonjar 'em in ghoulish glee,
> Into the brine go one and all.

Amen. And here is my epic:

> I'd like to put my heavy boots
> On the lad who chatters about "grass roots."

Yours, SIMEON STYLITES.

# Freedom and Its Purpose

*An Address at the General Assembly of the National Council of Churches*

By John Foster Dulles

THIS IS A TIME when our nation is called on to play a fateful role in world affairs. Shall we play it badly or well? The answer depends upon whether we have a purpose, and what that purpose is. If we have no purpose, if our course is one of drift interspersed with rearguard actions, then we shall squander the great heritage of promise that our forebears left us. If we have a righteous purpose, then our future will match our glorious past.

We can rejoice that at this juncture our churches are vigorous and that they recognize a responsibility to influence our national conduct. In this country we are fortunate that the churches concern themselves not only with the relation of the individual to God but also with the relation of man to fellow man. They have consistently sought human institutions which respected the spiritual nature of man and recognized his social responsibilities. As George Washington pointed out in his Farewell Address, morality and religion are the indispensable supports of our political welfare.

Our foreign policies, too, have been influenced by religious beliefs. Our people have wanted their government in its international conduct to do what was right and to redress what was wrong. Because of that sentiment our foreign policies throughout most of our history have been open, so that the people could know what was going on; they have been simple, so that the people could understand what was going on; and they have been conceived in moral terms. Today, international problems have become complicated. Also our own international responsibilities have become great, so that we must move prudently in formulating foreign policies. But I believe that we can still follow the good American tradition of openness, simplicity and morality in foreign policy.

### *Human Freedom*

The dominant American theme, both domestically and internationally, has been human freedom. Our nation was born as a revolt against despotism. When the revolt succeeded our founders put their government under severe constitutional restrictions, so that it could never interfere with the exercise of the individual rights which they believed all men had received from their Creator. That freedom concept caught the imagination of the world. It was called the "great American experiment." To others we were "liberty enlightening the world."

During those early days, the tide of despotism was high. We exercised a tremendous influence in rolling it back. Our conduct and example stimulated the spread of free institutions throughout much of the world. Today, when the tide of despotism is high again, we instinctively try to meet it by again appealing to men's love of liberty and freedom.

That is sound instinct, for human liberty is basic and timeless in a world of God's design. But we need also to remember that what counted so powerfully during the last century was not merely the naked concept of political liberty but our demonstration that liberty served a noble purpose. Our forebears, as free men, worked not merely for themselves but for others. They worked not merely for their day but for the morrow. As missionaries, doctors, educators, scientists, engineers and merchants, Americans spread their ideas throughout the world. The result was that our land became an area of spiritual, intellectual and material richness the like of which the world had never seen, and the world environment became one of friendliness and good will.

### *Purpose Required*

In those days it was exciting to be an American. We had the greatest of all joys, the joy of creation. Today, when freedom is threatened as never before, we must remember that aspect of our past. Freedom is a satisfying and contagious concept only as freedom is put to good use. Otherwise, a life of freedom becomes a life of boredom from which men seek relief at almost any price. During recent wars many have found satisfaction in military service, with little freedom but vital purpose. Some of the postwar refugees who fled from behind the iron curtain to gain liberty have voluntarily returned to Communist captivity to get the stimulation of serving Soviet Communism's dynamic program to revolutionize the world.

In recent years it has been the fascists, nazis and Communists who have talked loudest about "mission" and "destiny." This has been fraudulent talk, for their real purposes have been national, racial, class or personal supremacy, to be gained by cruel suppressions. But these appeals, false as they are, have lured many by their robust sound. They cannot be countered by abstract discourses about liberty.

During the last century we developed a vocabulary of liberty, taking it for granted that those who had liberty would put their lives to satisfying purposes. Today, however, we see that even free men can be unhappy. That has cooled such burning faith as led Patrick Henry to say, "Give me liberty or give me death." The need today is to rekindle faith in freedom, and to make it contagious by a fresh demonstration of what to do with freedom.

Today, there are some here at home, and many more abroad, who assume that the best fruit our freedom can produce is such mechanical wonders that our people can loaf in material comfort and physical security. That is not good enough for ourselves, and it is not good enough to attract others. When ennobling purpose goes out of freedom, it is easily displaced by false faiths, such as communism, which while denying freedom do provide a sense of purpose.

The corrosions of disloyalty that shock us are not merely

examples of individuals who have gone wrong. The environment has, to some extent, gone wrong. That means that we need not merely more adequate detection of disloyalty but a climate in which disloyalty cannot take root. There is no reason why we should not have that climate. Basically, our nation is sound. We are still young, in terms of national life expectancy. Our people are still vital and capable of great endeavor. Our youth are not decadent, as they show bravely and sacrificially on the battlefields of Korea. At all times our people have responded loyally to the demands which government has made of them.

*Vision, Hearts, Minds and Action*

Our present lapses are due to the fact that the demands made of us have been so largely in military, material and defensive terms that the indispensable role of the spirit has been forgotten. The need is for a spiritual revival, so that our people will demonstrate dramatically their righteous purpose, a purpose which will be universal in its appeal, peaceful in its methods and intense in its dedication.

I recall the 1940-45 period, when I worked closely with you. Then we saw the need for vision, vision to see the multitudes at home and abroad who hunger both for things material and for things spiritual—sympathy, fellowship and hope—for education and for the vibrant thrill which comes from creative effort. We saw the need for hearts that were comprehending, so that we would be moved, by compassion, to a dedication which would make our own life worth living. We saw the need for minds which would function clearly, so that we would find the practical ways to create a world of order and solve the hard problem of translating high ideals into new political mechanisms that would actually work. Finally, we saw the need for action to develop in ourselves a sense of creative power and purpose. And the churches did arouse our people to action to seek a just and durable peace.

Today we need again that vision, that compassion, that clarity of mind and, above all, purposeful action. I venture to suggest three areas of effort.

*Strengthening the United Nations*

1. Let our people intensify their determination to perfect an organization for world peace and justice. The United Nations has not realized all our hopes. Some of the disappointments arise because the initial hopes were exaggerated. Other disappointments are due to causes that can be corrected.

The United Nations has had successes. They are substantial and impressive. The Assembly, as the "Town Meeting of the World," exerts a real influence on national conduct. Many have wondered why Soviet Russia, at a time when it had overwhelming military power in Europe and Asia, did not use that power in acts of open armed aggression. I believe that world opinion, as marshaled by the United Nations, was one important restraining influence. It is no longer expedient for any nation, no matter how strong, to disregard this association of the nations with its capacity to subject national conduct to the opinions of mankind.

In addition to serving in the political realm, the United Nations has made some significant contributions of an economic and humanitarian order.

The United Nations is a beginning. It is inadequate and faulty as all great beginnings are. There are few substitutes for learning by trial and error. There has been trial. There has been error. The lesson is to persevere.

There will probably be a general meeting of the members to review the United Nations Charter in 1955. That meeting corresponds in importance with the original San Francisco conference of 1945. The free people of this country should take the lead in making the United Nations into a more effective instrument for achieving international order and justice.

The churches, particularly in this country, performed a historic task in developing public sentiment for world organization and in influencing the character of that organization. The present task may be harder. The novelty has worn off. Confidence has been impaired. Difficulties have emerged which, at first, were overlooked. But we need not be discouraged. What has to be, can be. When it is suicidal not to have world order, then world order is possible.

Everywhere there is revulsion against the death, the misery, the starvation of body and soul which recurrent war and economic disorder now wreak upon men. If freedom is to seem worth while, free men must lead the way to a just and durable peace.

*Promote Respect for Human Rights*

2. Let our people intensify their determination to respect human rights and fundamental freedoms. Our discriminations, at home and abroad, are not only a moral blot on our so-called Christian civilization, but they are a major international hazard. Some believe that discriminations can be wiped out by a governmental act, such as a domestic law or an international treaty. But laws and treaties are seldom effective as attempts by one community to coerce another community. Laws and treaties should reflect the moral judgment of the community to which they apply.

The Commission of the Church on International Affairs has been closely following this subject. Its spokesmen have pointed out that progress depends primarily upon developing a human rights conscience, education and publicity, and a resultant standard voluntarily accepted by a large majority of the people involved in any social situation. If that is a sound diagnosis—and I think it is—it means that Christian people should exert themselves to create local community sentiments that are free of racial and religious intolerance.

This National Council of Churches has not been indifferent to the task and it has given encouraging leadership. Here at home substantial advances have been made. But our Christian people have too long seemed half-hearted in their determination to end un-Christian discrimination. They have too much tried to shift the responsibility to government. The responsibility is, first of all, a private one. If our religious people will arouse themselves to a dramatic effort to end racial and religious discriminations, then they will again be putting their freedom to an ennobling and satisfying purpose.

Throughout the world, there are myriad souls that suffer

in humiliation and bitterness because of the white man's assumption of racial superiority. If freedom is to seem worth while, then our people, who profess to be the champions of liberty, must voluntarily practice human fellowship.

*Intensify Private Benevolence*

3. Let our people, as private persons, more bountifully dispense aid and comfort to those who are materially less fortunate. In this matter, as in others, we have come too much to feel that the task is only governmental. I know that the Christian leaders of this country do not feel that way. Church World Service, now an agency of the National Council of Churches, has sent overseas vast amounts of food, clothing and other gifts representing a free-will offering. The War Relief Service of the National Catholic Welfare Conference has performed similar tasks. The total quantity of food and clothing dispensed by such Christian agencies since the end of World War II approaches 1,000 million pounds.

What has been done illustrates the immense possibilities of private effort. The good to others, and the good will of others, could be and would be multiplied manyfold if our people realized more fully that government grants are never a substitute for private charity.

In the international field there were and are some reconstruction and assistance acts of magnitude that serve our enlightened self-interest and that only government can perform. The Marshall plan was such an act. There are substantial tasks for the Mutual Security Agency and Point Four. However, foreign peoples are inclined to be suspicious of governmental grants, particularly when the grantor is the most powerful nation in the world. They assume that our government would not give away its taxpayers' money merely as a gesture of generosity. There is at least a question as to whether pure benevolence can properly guide public officials who are trustees of other people's money.

That is one reason why all the $40 billion that our government has granted as postwar aid has not won more good will. The recipients assume that our government has bargained for a *quid pro quo*. If it did not, that, they feel, merely proves our governmental stupidity, and that is scarcely a ground for gratitude.

*Private Effort*

It is different when individuals and private groups freely give of their own, out of a sense of compassion, particularly if they express that compassion in intelligent and constructive ways. Individuals need not feel that their charity is unimportant because their resources are modest. In most areas, modest sums can serve great ends if they implement programs which result from clear vision, compassionate hearts and alert minds. Little of permanent value can be done by money alone. Much can be done with a little money if it supplements vision, compassion and hardheaded intelligence. This combination accords with American tradition which, in the past, won us great good will and, as a by-product, great security.

The government of a great power can never win popularity contests. But there is much that individuals can do to drive out suspicion and reinstate good will. Freedom is not license to self-indulgence. It is the right to live under the compulsions of the moral law, which includes the second great commandment, to love one's neighbor as oneself. If freedom is to seem worth while, free men must show that they are freely responsive to moral obligations.

Many more suggestions could be made. But if our free people will dramatically show that freedom provides the qualities of spirit, of mind and of action needed to lead the way to world order, to observance of human rights, to practice of the Golden Rule, then freedom will again become the force that puts despotism to rout. Then a new era of liberation will be ushered in.

During the recent political campaign, there was discussion about a policy of "liberation." Some were frightened by this idea, feeling that it meant war. That fear illustrates the degree to which even free people have come to think in governmental and military terms. Our nation, from its beginning, has stood for liberation. Our Declaration of Independence, as Lincoln so eloquently said, meant "liberty not alone to the people of this country, but hope for the world for all future time. It was that which gave promise that in due time the weights should be lifted from the shoulders of all men."

*The Role of the Individual*

That concept never has been frightening—until today. Of course, military policy is and must be only a defensive policy. Dynamism can find proper expression only in moral and spiritual terms. Also, if we believe in freedom, then individuals rather than government must assume a large part of the task. That is where we are inadequate today. Our people are not imbued with the righteous and dynamic faith which gives them a sense of mission and of purpose. The essential need is to re-create that.

Once men who are free demonstrate that freedom produces the qualities which solve human problems, then the influence of freedom cannot be contained. It is all-pervading. No iron curtain of the despots, no cringing policies of the fearful, can prevent moral and spiritual forces from penetrating into the minds and souls of those under the ruthless control of the Soviet Communist structure. They will inevitably subject that structure to new thoughts, new hopes, new purposes, new standards which are bound to change the mood of captives and to diminish the imperialist capabilities of the Soviet Communist dictators.

Those dictators keep their grasp on captive peoples partly by force, but also by providing a sense of momentous revolutionary movement. They claim to be leading to a new order of peace and social betterment. The very violence of their claim carries a conviction of sincerity and purpose which the free world lacks. The attraction of that is great. Many of the captive peoples realize that the great goals proclaimed can never be achieved by foul means and by crushing men's love of God, love of country and sense of personal dignity. That is why many are rebellious in spirit. But also there are many who acquiesce because they gain the satisfaction which comes from sharing in strong purposes of worldwide scope. They do not feel attracted by freedom which seems barren of purpose and which, as they see it, survives strongly only where it has past accumulations on which to feed.

The situation will be totally different when our own conduct and example again brilliantly illumine the truth that men do not have to choose between freedom which is sterile and captivity which is purposeful; that freedom means, not idleness, not self-indulgence, but self-dedication to ennobling and creative ends. When we show, so that all may see, that freedom has that meaning, then the edifice of despotism will surely crumble, because free men will have broken the hypnotic spell by which the despots hold their masses.

It is natural that our people should hope that the new Eisenhower administration they have chosen will end the conditions of peril and insecurity which now afflict the world. It can do much and I expect that it will. Perhaps the best that it can do will be to encourage, and make place for, the individual and group efforts which are the most precious jewels of freedom. Nothing has been more disastrous to the cause of freedom than our growing assumption that nothing happens unless government does it. The basic solution of today's problems rests with free individuals and their private institutions.

We are promised that all things can work together for good. But that promise is not made to all, but only to those who are called in accordance with God's purpose. There is no substitute for God's purpose in the hearts of men. It is the task of the churches to implant that purpose, as man's chief end, and to give it meaning in terms of man's relations to man. May you gloriously succeed.

# The Berlin Battleground

By Charles W. Forman

BERLIN has just ceased being the physical battleground and center of the most destructive war that the earth has seen. It is now the chief battleground and center of a tremendous psychological and spiritual conflict which engulfs the world. It lives in the constant expectation of being engulfed in another shooting war. Accordingly in Berlin everything is exciting, electric, heart-searching. Berlin typifies the end of the Europe that created modern civilization, the Europe which used to dominate the whole world and, as Toynbee has said, used to fight its wars on every continent, to find that now every continent fights its wars in Europe.

Berlin typifies also the ruin of Europe. Never was there such a colossal ruin. Cologne, Hannover, the cities of the Ruhr are depressing, but they lack the grandeur of Berlin. The sack of Rome by Alaric is the only comparable thing one can think of when walking past the shattered princely palaces, the crumbling colonnades, the weed-covered embassies, and the dark, cavernous cathedrals, museums, galleries and opera houses. Even the sack of Rome is dwarfed by the gigantic nature of this ruin. For miles upon miles one goes through piles of rubble and sees gaunt skeletons of buildings. Berlin, the proud queen of central Europe, the city of Bismarck, of Kaiser Wilhelm and of Hitler, the city which above all others in modern times emphasized militarism and put its trust in military power, now stands as the most devastated victim of military power. Never was it writ so plainly or so large, "They that take the sword shall perish by the sword."

The destruction is not equally bad all over the city. The great mass of it is in East Berlin or, as it is officially known, the Democratic Sector. In West Berlin, which was less damaged to start with, rebuilding has gone on at a tremendous pace, so that large areas show no trace of war and some very fine streets of modern shops and offices have appeared. But the East sector, which includes the entire center of the city, looks almost as if nothing had been done since the war except to push the rubble back out of the street. The one striking change has been the blowing up of the former imperial palace by the Communist rulers (a piece of vandalism which Berliners cannot forget or forgive) in order to create a huge open area for demonstrations. Here trashy decorations have been put up to cover the area's nakedness. The Soviet idea seems to be to make a bright display, a cheap and colorful façade over a hollow shell of ruin and despair.

The treatment given to Berlin buildings might well be seen as symbolic of the strident optimism of communism over the human ruin it creates. Unter den Linden from one end to the other is a mass of ruins placarded with bright red signs shouting Communist slogans, with great clusters of red flags rising brilliantly here and there. The only new building on the famous boulevard is the glittering Russian embassy; and the only other impressive structures in East Berlin are the huge police station, the government trade organization's chief store, and the magnificent memorial to the Red army. A communist society speaks in every gesture of the things it regards as important. Even the stones seem to cry out: the shining granite slabs of the Red army memorial were taken directly from the floor of Hitler's fabulous Reichs chancellery, one totalitarian system easily incorporating the raw materials of another.

### *Community Spirit in East Berlin*

East Berlin is now embarking on a great rebuilding campaign. Stalin Allée is being lined with large apartment houses (carefully constructed for easy surveillance of the occupants), and every person is required to give one hour a day or an equivalent amount of salary toward the rebuilding. These work gangs of citizens meet after supper for an hour of rummaging in the rubble. Each neighborhood seems to form its own gang to work in its own area. Loud-speakers are set up to provide music and keep spirits high while people dust and pile up bricks. Men, women and young people, intellectuals, clerks, laborers and housewives get together in what seems a true neighborly spirit. The atmosphere reminds one of nothing so much as of some of our youth work camps—the same untrained efforts, the same feeling that this is more important educationally than economically. One wonders

if the authorities really expect to rebuild Berlin in this way, even though the great posters everywhere saying "*Bau mit*" —"Build along with us"—make it seem that they do.

The people are surprisingly friendly. In the state-owned restaurants, on the subways, even among the youthful Communist police (called the Folk Police) one meets with interested, friendly attention. Totalitarianism makes nothing like the total impact that it aims to; neither does it gain the political control of all attitudes which it seeks. After studying communism from a distance, one is most impressed on direct contact by the large areas of friendly and affectionate human relationships that it does not succeed in touching. A student Christian group made up of representatives from all over East Germany talked and behaved much like their counterparts in the West. Even when they were evaluating discussion programs they did not seem to have been seriously disturbed by the Communist misuse of discussion techniques to bend and break personality; their problems about discussion were rather those which are familiar in youth groups here.

The effort to indoctrinate is everywhere—red banners with their stock peace slogans on every floor of every building, loud-speakers on every street corner broadcasting speeches. Yet perhaps because communism in East Germany is the imposition of hated conquerors, it has a long way to go in capturing the people.

### *The Church Struggle*

So much for individual life. But when one comes to organized life in Berlin the story is different. With one exception the organized life of the people has been taken over by communism. That one exception is the church. Here is the great game to watch in Berlin. The relations between the Communist government and the church give the impression of a fast game of wits, each side jockeying for position and eyeing the other, wondering what its next move will be.

In the large and stately old structure that houses the head offices of the church, with its broad marble staircases and beautiful rooms, one finds an atmosphere that is anything but quiet and sedate. The leaders of the church have to be highly astute and wide-awake every minute. Following dialectical principles the Communists will adopt first one approach, then another; strike from one side, then from the opposite side, trying to catch an opponent off balance. Everyone knows that the church in Germany has greater freedom than the church in Russia. It can educate its youth in the Christian faith both in schools and in churches. One might expect the church leaders, like all mortals who love their securities, to take a complacent attitude toward these rights. But not at all; they recognize that this is the first phase of Communist rule and are aware that it must be utilized to the utmost to establish the right basis for dealing with the Communists in the later, harder phases.

The hearts of the young people are avowedly the great prize in this struggle. How are the two sides going after their common objective? The church, which in former times was content to have Christianity taught in the schools by regular government teachers, has seen under nazism and communism the terrible dangers of that system. Christianity, when diluted to being just the moral sanction for a culture, is quickly brought to terms by totalitarianism when that impregnates the culture. If the clear Christian challenge to all social orders is to survive, then the totalitarian government must meet the organized church itself in the program of religious education of the children.

So the church has undertaken the herculean task of itself maintaining all the religious education in the schools. Hundreds of church people in Berlin give voluntary service to this task. Night training is provided for those who work during the day. In the life and experience of these humble volunteer teachers comes the decisive confrontation of the world by the gospel. They can take no Christianity for granted among those they approach. The head of this program says that "the crucial thing for our time is the recovery of a missionary perspective in Christian education." Berlin points up the problem that, to some degree, the church faces in all Western society.

### *Communist Drive for Youth*

The Communists are pressing relentlessly on the same front. Not till this past summer did they make any open attack on church youth work. Now they are trying to push the religious youth gatherings completely into the church buildings, with no outside show. They have forbidden all nongovernment organizations for youth, but the church leaders counter that the Youth Congregations are not really organizations but a section of the regular church congregation. Church youth camps, folk dancing, sports and similar parts of the church youth program have been widely forbidden, for these things are being reserved as the prerogative of Communist youth. The churches are being forced to be narrowly religious in their program, and they fear that all the varied and valid aspects of young life which only the communist societies can offer will now trap the young people. At present the 10- to 14-year-olds give the greatest cause for concern.

One of the hottest issues in the education of youth is that of military training. This now includes teaching teen-agers to shoot. Many leaders in Christian education have opposed this, especially because of the indoctrination in hatred which it involves. The new school order frankly states that children will be taught to hate warmongers. In the training given girls, spears are thrown at figures dressed to represent capitalists. Those who oppose this military training want the churches in the West also to oppose German remilitarization on the Western side; such a stand in the Western church would give them a clearer and stronger case in meeting their own government.

### *The Unchanged and the Changing*

It is necessary above all, they feel, to show that church opposition to government programs is never politically oriented but always springs from religious motives. "The people are quick to sense the difference and not confuse political and religious opposition," said one of them. The church does not stand as a hostile political party trying to take over power. It has no goal but the preservation of truth and love. It uses no force and it stands completely defenseless in this struggle. The church is at pains to establish the fact of its defenselessness along with the nonpolitical nature of its position. But the position on militarization is especially difficult to establish in this way.

Church people are in general not pacifist; they do not take a position of refusing to support any war. Yet one wonders how opposition to war can be both nonpacifist and nonpolitical. One asks whether Germany's church people will not either have to take a straight pacifist position or else admit that Christians must make political distinctions between wars, supporting some military preparations and opposing others. But if the church makes room for a political orientation in its opposition, then it becomes simply an enemy force to be crushed. Here a difficult problem emerges: Can a nonpacifist Christian opposition to war become a real practical possibility?

The core of the church's position as it confronts the government is a stand for honesty and the truth. Over and over again churchmen repeat that the real relevance of Christian statements today is that they are made truthfully. The people are sick of the unprincipledness and the playing with truth which they find in the Communist shifts. Signs which yesterday read "Fight for Peace" today will read "Fight for the Free German Democracy—and with Arms" or "To Learn from the Soviet Union is to Learn Victory." By contrast, when Christian peace is mentioned it means a continuing attitude, a real antipathy to war and a complete eschewing of the hatred that goes with Communist peace campaigns. Church leaders are being careful to report all their financial transactions to the government so that in future stages of Soviet rule they will not be open to the familiar Communist accusations of dishonesty. They are sure that if the church can be known as the one place where the truth is spoken, that will be the best possible motive to attract people to the church.

### *Is the Communist Line Shifting?*

On the other hand the Communist line toward the church, which has gone through many shifts, may be undergoing a basic change right now. It looks as if communism, which started out to crush religion and then agreed to tolerate religion, may now begin to cooperate with it. When Stalin writes even a small book it is not a minor event, and when he produced a book last year on the science of language, important practical results could be anticipated. Stalin made what may be a far-reaching change in Marxist theory when he said that some things such as language are neither a part of the economic process nor economically determined. They belong to a third category (which apparently Karl Marx had not found)—one might almost say a "logos" category coming between the base of economics and the superstructure of culture. Stalin has discovered a trinity!

It is possible that religion will also have a place on this new level of things. Perhaps as a consequence of Stalin's dictum the last few months have shown a new approach to religion. The handful of East German Christians who are willing to follow the Communist lead have produced a new philosophy called "Christian realism" and have published a book under that title. This new road offers a way for Christians to cooperate with communism on the practical political plane, while still disagreeing with communist philosophy and keeping their Christian beliefs. The advocates of Christian realism recently held a conference which brought together East German Christian students to discuss their position. In some ways the conference showed how the Communists are succeeding. A third of those present were members of the Communist youth group, and one girl reported rapturously how that organization had given her her first chance to fire a gun and that this had been the most sublime moment of her life. However, at the close of the conference the students worked out a statement listing the specific points in this philosophy with which they agreed, yet stating flatly that they could not agree with the final conclusion that Christianity could put itself at the service of the Marxist program. This statement was sent to the ministry of religious affairs —an act of great courage.

### *What Shall It Profit?*

Through all these tortuous problems and endless sufferings a persecuted but purified church is appearing. It is a church from which we in more comfortable situations have much to learn—partly, just because this is a church which does not have the advantages we are accustomed to. When comforts and securities are rapidly being removed they cease to bind men with their golden chains. There is less of that hesitancy to do things which are uncomfortable or dangerous. This is the situation which our forefathers knew when they, almost carelessly, staked "their lives, their fortunes and their sacred honor" on a cause with only an outside chance of success. The struggle and sacrifice of Reformation days seem very near in the East German atmosphere. The church in East Germany has no securities on which it can count except God's love.

The very loss of freedom has given the church a new kind of freedom. Last summer the government, in one of its calculated unpredictable moves, suddenly went back on its promise to let East Germans participate in the Stuttgart *Kirchentag*. Tens of thousands had been planning to go to this church rally which in these latter times has been held every year. In church services the following Sunday one might have expected gloom and dismay. The opposite was the case. In East Berlin's chief church, the lovely medieval Marienkirche, the change was referred to during the service by the minister, but there was no sense of defeat or of great loss. There was simply a recognition of a new situation to be met in a new way, a new need to be given an appropriate new response. The people had learned to sit lightly on their plans and programs.

In such a situation one wakes with a start to see how easily we let ourselves become bound by our own programs and tied by our own institutions. We cease to be free to look honestly at changing situations and spring forward to do what they demand. Our very freedoms can become our fetters if we let them. We begin to think that God *has* to have this particular form of service, that we *have* to work in this particular task which fits our abilities, that we *must* maintain the church life which is congenial to us. It may be that God has very little use for any of these niceties so dear to our hearts. "What shall it profit a man if he gain the whole world and lose his own soul?" In Berlin, amid ruin and desolation, under the heel of tyranny, are Christian people who are learning to meet changing needs swiftly because they are hunted, who can speak to distressed men because they are themselves distressed, who seem to have lost the whole world but have indeed found their own souls.

# BOOKS

## Primer of Ecumenicity

THE QUEST FOR CHRISTIAN UNITY. *By Robert S. Bilheimer. Association Press, $2.50.*

IN RECENT years the name of Robert Bilheimer has become familiar to those who participate in the activities of the ecumenical movement or acquaint themselves with its literature. Having passed through a thorough apprenticeship with the youth section, Mr. Bilheimer has arrived at the stature and status of mature leadership. Such training up of leaders to whom the language of ecumenicity is as their mother tongue, and its atmosphere as their native air, produces a kind of expertness which can be a great asset to the movement. Valuable service can be expected from Mr. Bilheimer and the men of his class.

This book may be considered as an introduction to the Christian unity enterprise for those who know nothing about it or about the need for it. This is not to say that it contains nothing of value to the better informed. In fact, it contains much for them; but it is a primer in the sense of presupposing nothing. Its outline is comprehensive, its treatment simple—until the author comes to his chapter on "next steps," at which point he both digs deeper and rises higher than the rather elementary historical survey and exposition which precedes it.

Those first four chapters, however, just because they are factual, concise, and almost diagrammatically clear, will be highly useful both to beginning students of the subject and to others who need to refresh their memories and get the whole picture before their eyes at once. I do not know whether or not the possible use of the book as a textbook for adult classes was contemplated by the author, but the thought constantly came to my mind that a pastor would really be doing something for the religious education of his flock if he would assemble them for a series of five or six sessions to study this book seriously. My real reason for reviewing the book is to make that suggestion, and urge it. Everybody knows that the great need of the ecumenical movement is to get it to the people. With all the publicity it has received, it is still too much the private property of the people who attend conferences. The ratio of "leaders" to intelligent followers and practicing participants too nearly approximates the traditional ratio of generals to privates in a Central American army. One way to get more church members intelligently interested in Christian unity is to get them to read and study books about it. For that purpose this is the best "first book" I know.

Chapter I, "Where Did All These Churches Come From?," attempts the nearly impossible task of explaining in 17 pages the cause of the several streams of the Reformation and the origin of the principal types of Protestant churches. One is entitled to make a few criticisms here, without detracting from the general approval. No Protestant ought to say that when Luther cast off allegiance to Rome he was led to "found a different church altogether" (p. 14). The followers of Zwingli, Calvin and Knox never constituted "the Reformed Church," any more than all the German and Scandinavian Lutherans together ever constituted "the Lutheran Church." It is true that the Calvinists of Geneva, Scotland and New England practiced persecution (p. 16), but it is unjust to stigmatize them above others. So did Lutherans and Anglicans. It was a feature of the medieval church that they all carried on. A "literalist view of the Bible" was no more characteristic of the free churches (pp. 17-18) than of all the others, only they were literal about different things. For example, the Baptists were no more "literal" about putting belief before baptism than Luther was about "This is my body," or Calvin in excluding the organ from worship because the New Testament did not authorize it, or the Catholics about Peter and the power of the keys.

Chapter II, "What Has Christianity in America Achieved?," describes the "generally common outlook of American Christianity," suggests the causes which brought it about, and recites, with as much detail as space permits, the record of all the kinds of trends toward cooperation and union down to and including the National Council of Churches. (Incidentally, the "Christians" who merged with the Congregationalists in 1931 were not, as is said on page 41, "part of the movement founded by Campbell.")

Chapter III turns to the consideration of "agreements and differences" as these have been revealed by conference and experience. There is a good deal of theological thin ice to be traversed in this section, and the author negotiates it admirably. The analysis, organization and statement are excellent. Proper account is taken of the social and cultural factors which have recently begun to receive more explicit recognition, especially race and conflicting economic and political systems. The East-West tension suggests to Bilheimer what seems to me a groundless fear that Americans will identify Christianity with "democratic capitalism" (p. 71) or regard the church as "simply the bulwark of Western civilization" (p. 115). One might submit for consideration the idea that American Christians are not greatly tempted to make the church a bulwark of any economic system, but are inclined to consider it as (among other things) a bulwark of human rights, and that this is not a bad thing.

Chapter IV, "Unity on the World Scale," traces the organizational aspect of the ecumenical movement from Edinburgh 1910 to Lund 1952, and sets forth its steps and stages as clearly and accurately as I have ever seen it done. Chapter V, "Next Steps," is the ablest and most constructive chapter. Here Bilheimer shows the caliber of his thinking. It need scarcely be said that his "next steps" are not put forth as a schedule or timetable, yet they are definite enough. He is free from romantic illusions as to the prospects for organizational unity in the predictable future, but he has faith and hope for a united Church. The most important "next steps" are not ecclesiastical mergers.

The last 50 or 60 pages of the book contain very brief statements of the position of nine religious bodies by their own spokesmen. There is nothing new here, but it is well enough to have these summaries. They illustrate the earlier exposition of "agreements and differences."

W. E. GARRISON.

## Books in Brief

PROSE OF THE ENGLISH RENAISSANCE. *Edited by J. William Hebel and others. Appleton-Century-Crofts, $5.50.* The four professors of English who edited this copious collection doubtless intended it for the use of college students. It would be useful in certain courses in departments of English or of history, but that is no reason why readers at large should avoid this avenue to acquaintance with the literature of the exciting period from a little before the middle of the 16th century to a little after the middle of the 17th. Most, though not all, of the authors are known by name to moderately well informed readers, but a great part of the text will be new to them. The first selection is from Sir Thomas More's *Utopia;* the last is from Isaac Walton's *Compleat Angler.* One of the most notable, though least familiar, is a sermon preached by Hugh Latimer before the king in 1549, telling him in forthright terms how the rights of a king are limited, not particularly by the prerogatives of the church but by the rights of the common people. (Latimer, of course, was burned at the stake a few years later, by Queen Mary.)

MEETINGHOUSE HILL, 1630-1783. *By Ola Elizabeth Winslow. Macmillan, $4.00.* Not any one "meetinghouse hill," such as the famous one at Plymouth, is the theme, but the whole panorama of religion in colonial New England. The church was the focus of community life, religion was the dominant interest, and the voice of the minister had the ring of authority whether he spoke of doctrine, manners and morals, or the rights and duties of citizens. Yet, because the spirit of liberty was strong in America from the earliest days, there were always dissenters and objectors, minority groups and variant opinions. The author has used as sources not only standard materials of colonial history but a large assortment of diaries, old letters, sermon notes and other

documents that throw a revealing light upon the culture and conduct of the period. Such a book is collateral reading rather than formal history, but it puts the breath of life into what sometimes seem to be the stiff and tapestry-like figures in the early chronicles of America. There were fussy little arguments, like the one as to whether it was unscriptural for men to wear wigs (because the bald Elijah didn't wear one); and there was digging down to the bedrock of the religious ground of civil rights, as when Judge Samuel Sewell copied into his diary in 1718 a sentence he had heard in a sermon by Josiah Dwight: "When the Authority over us require that which is unlawfull of us, we must be Non-Compliers and Dissenters." That spirit flared out in the New England clergy's support of the movement for American independence in 1776.

HAITI, HIGHROAD TO ADVENTURE. *By Hugh B. Cave. Holt, $5.00.* To one who, like this reviewer, has spent only a couple of days in Haiti, using it as a steppingstone between Jamaica and Puerto Rico, Mr. Cave's intimate account based on extended visits and intensive study is both fascinating and exasperating—but the latter only because it shows how much the hasty or indolent traveler misses. Though fairly close to our shores and easily accessible, Haiti is very "foreign." Traveling in the interior of the island can be fairly rugged, and Mr. Cave tells enough about that. The center of interest for most readers will be his account of "Voodoo," with which he made closer acquaintance than any but a very few outsiders have ever made, and from which he strips most of the sinister and frightening quality but not too much of the mystery.

RELIGION AND THE MODERN MIND. *By W. T. Stace. Lippincott, $3.75.* Mr. Stace has a rather remarkable background. Born in London and educated at Edinburgh and Dublin, he spent more than 20 years in the civil service in Ceylon (mayor of Colombo, etc.) before coming to lecture at Princeton, where he has been a professor of philosophy since 1935. He writes with a rare combination of scholarly proficiency and clarity of style. His book is an outspoken exposition and defense of a naturalistic philosophy which is nontheistic in every normal sense of that word, but it comes out with a religious affirmation. The world as he sees it exhibits neither purpose nor a moral order. Yet his argument is that on this foundation of thoroughgoing naturalism man can erect—and in fact has erected—a substantial structure of authentic religion and universally valid morality. The practical problem has always been how to find the basis for an ethic that is other than subjective and relativistic without the prior affirmation of a personal God or at least a metaphysical Absolute. The latter, he affirms, is a thin abstraction that never had any hold on men's minds, while "the beliefs in God, or in a cosmic purpose, while they may linger on in the minds of the majority, or on their lips, as mental or verbal habits, have been drained of effective meaning." Stace accepts naturalism and subjectivism but denies that their corollary is ethical relativism. The escape lies in finding a twofold ground of morality: first, the purposes and evaluations which are common to men in spite of the diversity of codes and customs; and second, "mysticism, which is, for us, identical with religion," and which gives access to a frame of reference in which the subjective is also objective. "The error of the naturalist is to admit the reality only of the time-order. But the eternal order is as much a part of the universe, and therefore of reality, and therefore the moral values which belong to it are in the same sense real and objective. This means that from the standpoint of time the world is not a moral order, but that from the standpoint of the eternal it is a moral order. And both truths have an equal right to our acceptance because we live in both orders" (pp. 280-81).

W.E.G.

# *CORRESPONDENCE*

## More on That Suppressed Endorsement

SIR: As one of those chiefly responsible for initiating the drawing up of the statement by leading Protestant clergy on behalf of Gov. Stevenson, I greatly appreciated the editorial comment on the statement in The Christian Century of Nov. 26. I think your readers may be interested in some clarification of the situation which I can offer.

In the first place, it may be mentioned that the Democratic campaign managers were by no means unanimous in their feeling that it would be better not to have the statement released. Indeed, all of them recognized the significance of the statement and of the names which it carried; but enough of them had certain reservations about its possible effect so that the chairman of the Democratic national committee, the national chairman of Volunteers for Stevenson, Gov. Stevenson's campaign manager, and as a matter of fact Mr. Stevenson himself, all accepted the judgment that the risks involved made it advisable to withhold the statement.

The principal fear was based on a situation which was in many respects unique in this particular election. As readers of The Christian Century will be well aware, the vast majority of the Roman Catholic electorate is traditionally Democratic. In this election, however, it was anticipated (an anticipation which turned out to be well founded) that much of the traditionally Democratic Roman Catholic vote would turn Republican, at least on the presidential ticket. There were, among others, at least two major reasons for this shift. One was the appeal of Sen. McCarthy's "anticommunism." The other was the Korean war, which has been a particularly heavy burden to working class people, a disproportionate number of whose sons have been called to fight in that war —too few of them have been in college or in essential work which could give them exemption.

The tendency of many Roman Catholic voters to shift, for these and other reasons, to Eisenhower was particularly ominous to the Democrats in such metropolitan areas in key states as New York, Boston and the cities of Connecticut, where the Roman Catholic vote is very large.

Because of these circumstances, the campaign strategists were afraid that a statement by an outstanding group of Protestant clergymen might add a divisive religious issue to an already touchy situation. This was the main reason for the recommendation that the statement be not released, and although most of us believed that the statement would do a great deal more certain good than its possible harm, we did not feel, as the other Democrats who agreed with us did not feel, that the statement ought to be used in the face of this strong feeling by many high in the Democratic ranks.

It need hardly be said that the Democrats profoundly regret the predominantly Republican character of the Protestant vote, and would be glad to have this situation altered. For this reason they are eager for the support of thoughtful Protestants. It might be noted, for example, that at least two of the signers of our statement were themselves chairmen of local Volunteers for Stevenson chapters, one of them in a city which is predominantly Roman Catholic.

It is doubtless the case that interested Protestants, laymen and clergymen alike, need to find ways to help strengthen the Democratic party, particularly in this time of reorganization, ways which will not threaten to raise religious tension which we would all regret for religious no less than for political reasons.

JOHN W. TURNBULL.
'Christian Action,'
New York, N. Y.

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SIR: I was both pleased and puzzled to learn for the first time from the Nov. 26 issue of The Christian Century that during the recent campaign 141 of the most dis-

tinguished Protestant ministers of the United States had signed a statement favoring the election of Gov. Stevenson—deeply pleased that such an eminent group had authorized the publication of the statement of their support of Gov. Stevenson, and puzzled that it should have been declined.

As a footnote to history I should like to record that had the proposed endorsement come to my attention, as personal campaign manager for Gov. Stevenson, I would have welcomed it eagerly and would have authorized its widespread publication.

Louisville, Ky. WILSON W. WYATT.

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SIR: You editorially question the reasoning of the Democratic national committee in discouraging the release to the press of a statement of "141 of the most distinguished Protestant ministers . . . favoring the election of Gov. Stevenson." As a member of the Democratic state central committee of California (and a student at the Berkeley Baptist Divinity School) I would like to hazard an explanation.

First, the trade journal *Editor & Publisher* states that Ike papers constituted over 80 per cent of the total daily newspaper circulation. Many of these papers did not confine their opposition to Stevenson to their news columns. The release in question could easily have been distorted. Second, many Catholics, like many Protestants, are still very narrow-minded in religious matters.

Hence, combining the element of religious prejudice with the likelihood of press distortion, the net effect of the release could well have harmed the Stevenson cause. GEORGE F. MALONE.

Oakland, Calif.

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SIR: Your editorial "Is Protestant Support a Political Liability?" is tremendously important because it points up a fact we Protestant ministers should recognize. The list of ministers you mention contains some of my most valued associates, and one who is perhaps my dearest friend. Two have been in our pulpit within a few months. They are wonderful people, but they are as inexperienced and as naive in political matters as I would be if I tried to lead a symphony orchestra.

Of course, no party with any sense would carry such an endorsement. It could be the kiss of death. What would be our reaction if Archbishop Spellman, Bishop Sheen and a dozen other Catholic clergy endorsed a candidate?

Any attempt to tell my dear friends in the ministry how to be effective in politics sounds like an upstart trying to lecture his betters, but I have had a long experience in that field beginning as a secretary of the town committee at 22. It included a very real part in the breaking of the tight control of a powerful and partially corrupt political boss who held Connecticut in the hollow of his hand and who was vice-chairman of his party's national committee. I have seen one of our church boys give his very life to clean out that party and to lead it into paths of comparative decency. It was my privilege in one telephone call to him to secure the passage of our Connecticut F.E.P. law at the request of all the leading Negroes of the state. Also, I learned a lot the hard way about local politics in New Bedford, where the leading Catholic layman asked me to join him in cleaning up a pretty dreadful situation.

The first thing to realize is that there are grand people in the Catholic and Jewish and unchurched groups, and that any attempt to set up a Protestant group is utter folly. I well remember when I was asked by a leading Catholic to endorse an adherent of my church for a job for which he was not fitted. I pleaded no influence. But when asked for an opinion by the head of the appointing authority, I told him without hesitation that if I were to cast a vote it would be for a candidate who happened to be a Catholic. He was chosen by a predominantly Protestant body. It was all done quietly and for the best interest of the schools. This is as near as we can ever come to an endorsement.

Unless a minister is willing to stand publicly for issues and not for men, he makes himself a laughingstock.

Recently you editorially refused to endorse Dan Poling, although admittedly a fine person, as a candidate for mayor of Philadelphia. You were right. He was foolish to allow his name to be used by a corrupt Republican machine, and met deserved defeat. The issue was not a person but political corruption.

That was the same in reverse in the national election. The issue was not Mr. Stevenson—an estimable man—but a thoroughly bungling, corrupt and discredited national political machine.

These grand ministers, unexcelled in their own field, in their political inexperience were unwittingly endorsing corruption.

The answer—and I speak from a 25-year experience in Horace Bushnell's pulpit—is to train boys and girls. The next step is to encourage them to go into political life. I have my personal choice as to party, and believe we all should, but the party is secondary. The character and purpose of the individual is foremost. Individuals must set the standard for their parties.

FLETCHER D. PARKER.
Immanuel Congregational Church,
Hartford, Conn.

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SIR: Is The Christian Century *really* in the dark as to what the suppression of the Christian Action list indicated? Surely not that Democratic strategists questioned the right of every citizen publicly to support the candidate of his choice. May not the astute campaign publicity managers have realized that in *collectively* attempting to influence the voting and thinking of their Protestant parishioners (what else could be the object of such a pre-election statement?), many of these "most distinguished Protestant ministers" were guilty of the very thing they loudly condemn among the clergy of another faith?

CLARENCE W. HOEPER.
Menominee, Mich.

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SIR: The 141 "most distinguished Protestant ministers" presented themselves to the Democratic campaign committee as pink in spots; hence the campaign committee was scared red and got cold feet.

JOHANNES RINGSTAD.
Immanuel Lutheran Church,
Escanaba, Mich.

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SIR: Your question "Is Protestant Support a Political Liability?" has little relationship to the matter you discuss under that heading. The Democratic campaign committee knew very well that the 141 clergymen spoke not as Protestants, but as "intelligentsia," as Dean Fitch's article in the same issue so graphically pointed out. It is a historical fact that in recent decades Protestants (if you condescend to count lay members of Protestant churches in this category) have voted Republican in overwhelming numbers. Without attempting a judgment as to whether the leaders or the churches are right, it must be noted that at election time Protestantism is a brass band marching straight ahead while the drum majorette section veers off in a smart left oblique sans followers. To say that the manifesto here mentioned was in any sense representative of Protestant opinion is as bad an error as to attempt to speak for somebody who would just as soon speak for himself, thank you.

NATHANAEL M. GUPTILL.
Andover Newton Theological School,
Newton Centre, Mass.

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SIR: It seems to me the answer to your editorial question, "Is Protestant Support a Political Liability?" is plain enough. People are uneasy, if not resentful, when they feel ministers are trying to use their influence *as clergymen* to swing an election.

Corona, Calif. R. B. PRUITT,
Chaplain, U. S. Navy.

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## Fitch's 'Intelligentsia'

SIR: I have lived many years and have often noticed the intelligence of the ignorant class of people and the ignorance of the intelligent class. A present-day instance is the fact that communism has found its friends and defenders in our country among those whom Fitch calls "the intelligentsia." This friendship startles and amazes me when I remember that the first victim of a victorious communism is this very class.

FREDERIC I. DREXLER.
Mill Valley, Calif.

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SIR: Dr. Fitch knows his intelligentsia. His article should be required reading for them. W. G. MARTIN.
Schreiner Institute,
Kerrville, Tex.

# NEWS of the CHRISTIAN WORLD

## National Council of Churches Holds General Assembly in Denver

**It Receives Greek Orthodox Church as Thirtieth Denomination in Largest American Religious Organization—Oxnam Study Reveals Council Is Carrying Out Mandate**

DENVER, Dec. 12.—At the end of its first two years of service, the National Council of the Churches of Christ in the United States of America met here in general assembly for three days this week. In addition, each of the four principal divisions of the council held its own assembly, and innumerable committees met at all hours of the day and night. Voting representatives of the 29 member denominations numbered 452, alternates 82, consultants 406, visiting delegates 620, fraternal delegates 19, and students, mainly from theological seminaries, 118.

Early in the meeting the assembly was told that while the religious background of most of the half-million people of this mountain area capital is Protestant, only 20 per cent of its people are related to Protestant churches. Twenty-five per cent are listed as Roman Catholics and three per cent as Jews.

*Greek Orthodox Church Joins*

The Greek Orthodox Church was admitted to membership as the 30th denomination in the council and the fifth of the Eastern Orthodox tradition. The new member denomination was represented by Archbishop Michael, head of the Greek Orthodox Church, who said: "As evidence of the gratification which this invitation has brought me personally is the fact that for this occasion I have come all the way from New York city . . . across the continent to the beautiful city of Denver, Colorado." Originally the archbishop had intended to say, according to the text of his address which was distributed to the press: "The Greek Orthodox Church of America accepts its appointment to membership on the Council of the Churches of Christ in America on the clear understanding that the principle that every church represented in this council refrains from encroaching on the membership of the other participating churches will be faithfully observed, strictly and without exception." Samuel McCrea Cavert, executive secretary of the council, was asked in a press conference whether this meant that the membership of the Greek church was conditional. He said it was not.

Later the press received a revision of the original language. In his address, the archbishop followed this revised wording, which was: "The Greek Orthodox Church of America accepts its appointment to membership on the Council of the Churches of Christ in America. The Greek Orthodox Church believes in the principle that every church represented in this council should refrain from encroaching on the membership of the other participating churches and trusts that this will be faithfully observed, strictly and without exception."

An appraisal committee of 34, headed by Methodist Bishop G. Bromley Oxnam of Washington, found the council "a well functioning organization" and recommended minor changes. Chief of these was the establishment of committees on (1) policy and strategy and (2) evaluation of objectives and functions.

The chief point of criticism leveled at the council was that too high a proportion of the membership of its boards and committees is clerical. For example, clergymen make up 85 per cent of the General Board. This criticism might have affected the membership of the new General Board, but apparently it did not. The report of General Secretary Cavert on the 1953-54 General Board shows that 69 out of 98 members are clergymen.

*1.6 Million Bibles Sold*

On radio, television and in many public addresses and resolutions, this General Assembly celebrated the successful launching of the Revised Standard Version of the Bible. Luther A. Weigle, chairman of the revision committee, was present. So also was Pres. McCully of Thomas Nelson & Sons, the publishing firm which has so far produced and sold 1.6 million copies of the R. S. V. at $6 and $10. It was announced that a pulpit Bible and a children's Bible are planned, and that the committee on revision is now turning its attention to the Apocrypha.

Willmar Thorkelson, religion reporter for the *Minneapolis Star and Tribune*, attempted to learn whether the Revised Standard Version is a "gold mine" for the National Council, as charged by the official journal of the National Association of Evangelicals. Officials of the division of Christian Education of the National Council, who have directed the arrangements for publication of the version, denied that it is a source of excessive profit. They declined, however, to make public the royalty rate paid by Thomas Nelson & Sons to the council. Mr. Thorkelson was told that the 32 translators were paid nothing, but that the publisher paid the expenses of their meetings during the 15 years required for the revision.

*Adopts Message to Christians*

While nothing but praise for the new version was expressed in the assembly, Carl McIntire, representing the so-called American Council of Churches, denounced the version as "Satanic" in a meeting held in a Denver school building. In his audience, which was variously estimated at from 600 to 2,000, were many people from the National Council. The main point of his criticism was that the Revised Standard Version is communistic, being subversive of property and patriotism. The *Denver Post* publicized his meeting, but radio and television channels did not seem interested.

The General Assembly appointed a committee on "message," whose chairman was Pres. John A. Mackay of Princeton Theological Seminary. The press was barred from its meetings. When the first draft was ready, Dr. Mackay read it to the General Assembly. Church representatives were urged to submit their corrections and suggestions to the committee in writing.

*(Continued on page 1511)*

## Britain's Use of Liquor Soaring

**In 1951, Almost Half as Much Money Was Spent for Drink as for Food—Boost Church School Aid**

LONDON, Dec. 4.—Personal expenditure for alcoholic beverages in the United Kingdom in 1951 reached the enormous total of $2¼ billion—an increase over the previous year of $150 million. It is estimated that for every pound ($2.80) spent on food that year, 11 shillings ($1.60) went for liquor and tobacco. Convictions for drunkenness were 51,000, the highest since 1939; this figure would be much higher if convictions for driving under the influence of drink were included. There are said to be 86,000 alcoholics in England and Wales, and 344,000 in the early stages of alcoholism. The state draws a large revenue from taxation of the drink trade, and the trade itself is probably more firmly entrenched than ever before. Traffic accidents are at the highest point at that time of day when saloons are closing; more occur on Saturday, the day of the heaviest drinking, than at any other time of the week. The peak point for accidents in England and Wales is Christmas; in Scotland, New Year's Day.

**Aid to Denominational Schools Increased**

The government is to give more aid to denominational schools, a possibility foreseen when the new Education act came into force eight years ago. This help, at present $500,000 annually, will go to the 9,000 Anglican and 1,800 Roman Catholic schools which receive public funds on condition that they maintain certain standards for buildings and staff. To make these schools efficient imposes a heavy financial burden on denominational authorities. Catholics estimate that it would cost over $60 million for new buildings alone if they were to provide for all Catholic children in this country. The state does not erect new buildings for the assisted denominational schools, but it helps in enlarging and rehabilitating old buildings and gives grants for each child enrolled.

**Methodists Decline to Accept Episcopacy as Essential**

The Methodist Church's faith and order committee has issued a statement on some questions of church relations. It says Methodism would betray its heritage if it were to accept episcopacy as essential to the life

of the church or to agree that nonepiscopal ministries are "defective." It declares that Methodism is unable to accept the theory of apostolic succession interpreted as meaning a succession of bishops constituting the true and only guarantee of sacramental grace and "right doctrine," and maintains that nonepiscopal systems have been used to "express and safeguard the apostolic gospel."

### New Group Will Aid Asian Colleges

An Asia Christian Colleges Association has been launched here to promote the interests of the 37 Christian colleges in India, Pakistan, Japan, Hongkong and Malaya. The Archbishop of York presided at its inaugural meeting. The association inherits the good will created by the China Christian Colleges Association, and its directing committee includes many friends of China. It will give support to the International Christian University in Japan and to many colleges in India in which Americans cooperate. An appeal is being made to the British universities to provide 50 recruits at once to strengthen the Indian colleges' staffs, and business houses are to be asked to finance various chairs in the institutions.

### Move Toward Canonization Of Cornish 'Saint'

If plans of Britain's Roman Catholic hierarchy mature, the small Cornish town of Launceston, where Methodists predominate, is to have an officially guaranteed saint. Cuthbert Mayne, a convert to Rome who became a priest, fled from the country when Protestants were in power, but returned in 1575 disguised as a farmer and ministered secretly to Catholics. Under Elizabeth I he was arrested as a traitor and rebel and eventually was hanged, drawn and quartered. His skull has been on exhibition in London's Catholic churches. For many years annual pilgrimages have been made to Launceston, site of his execution. Two cures claimed through his intervention are now being examined in Rome. The last Englishmen to be canonized were John Fisher and Thomas More, both in 1935.

### Start Preparing Westminster Abbey for Coronation

Westminster Abbey is now partially closed to the public, and in a few weeks will be closed entirely so it can be made ready for the coronation next June. The first coins of the new reign are being struck, the first of the new postage stamps are on sale. Thousands of hotel rooms have been booked, stands for sightseers are going up along the processional route, the flags will soon be out, and presently this dreary winter will blossom into the coronation summer. Although the queen is the central figure in the intricate ceremonial, it is the people, through their representatives, who do the crowning. Thus it is important that all branches of life in Britain and the commonwealth should be represented either in the abbey itself or along the route thereto.

### And So Forth

Wesley's Chapel on City road suffered considerably in a recent fire; the organ was destroyed.

L. G. Champion has been named president of Bristol Baptist College, succeeding Arthur Dakin. CECIL NORTHCOTT.

# Ohio Churches to Serve New Areas

### State Council Joins Other Agencies in Community Plan—Form Episcopal-Presbyterian Congregation

CINCINNATI, Dec. 10.—The Ohio council of churches is developing a program in which various denominations will cooperate to provide religious facilities in every section of the sprawling new housing areas growing up around the $4 billion atomic plant now under construction in Pike county in southeastern Ohio. Pike county's present population of 14,575 is expected to be increased by more than 100,000 as 30,000 construction workers and their families arrive. This means that all present facilities, such as housing, roads and utilities, and all community programs are totally inadequate. The privately financed United Community Defense Services has opened an office at Waverly, near the site, as a clearinghouse for coordination of such social, recreational, welfare and religious programs as will contribute to the development of well rounded community life. Donald Van Valen, formerly executive director of Cincinnati's community chest, heads the U.C.D.S. program.

### Presbyterians, Episcopalians Join In Building New Church

The first church to be built in this country by a combined Protestant Episcopal and Presbyterian congregation—suburban Indian Hill Church—was dedicated on Thanksgiving Day. Among participants in the dedication ceremony were Bishop Henry W. Hobson of the Episcopal diocese of Southern Ohio, Moderator John W. Lamy of the presbytery of Cincinnati, and Luther Tucker, pastor of the new church. This is the area's second congregation in which the two denominations are joined. Presbyterians and Episcopalians united in 1945 to establish St. Barnabas Church as an interracial congregation in the crowded west end of Cincinnati, but they did not erect a new building. The only other place in the world where congregations of the two denominations have combined, it is said, is south India. The new building is constructed of field stone; it has a sanctuary seating 200, Sunday school facilities for 150, a study, church office and meeting rooms.

### Conduct 'Christ in Christmas' Drive

Cincinnati's experiment this year to promote the Christian aspects of Christmas is meeting with considerable success, and is expected to become a regular factor in the annual observance. It represents the joint effort of the council of churches of Greater Cincinnati and numerous Roman Catholic and civic groups to make the slogan "Put Christ into Christmas" more meaningful to the city's residents. Displays emphasizing the spiritual significance of Christmas traditions have been put up in department stores and other places where people congregate at this time of year. Appropriate window signs, auto stickers and billboards also have a part in the program. The "Christ in Christmas" committee is urging families to invite a guest, preferably a serviceman far from home, to join them for Christmas dinner.

### Methodists, Presbyterians Add Campus Centers

Facilities for religious activities among the 12,000 students at the University of Cincinnati have been greatly expanded with the recent opening of Wesley Center by Methodist churches of the Cincinnati district and by the acquisition by Presbyterians of a property for their Westminster Foundation. The residence housing Wesley Center, at 2717 Clifton Ave., was formally opened on Nov. 23, with David Sageser as director. The residence purchased late in November for the Presbyterian group is at 2821 Clifton. To administer it, a corporation has been set up with Henry C. Rogers, pastor of Mount Auburn Presbyterian Church, as president. During the university's annual Religious Emphasis Week early in November, 17 seminars were conducted under the direction of Dean William N. Hawley of the University of Chicago divinity school.

### Increase in Juvenile Drinking Arouses Concern

A sharp upsurge in juvenile drinking, combined with wild auto rides which have caused the death of a number of teen-age boys and girls this month, has aroused many southern Ohio communities to the tragic aspects of the combination of liquor and driving. Worried liquor interests have been running large newspaper ads proclaiming their intention to cooperate in enforcing state laws, while the bartenders' union has declared it will expel any member found selling intoxicating beverages to teen-agers. State liquor stores are involved, too, but William C. Bryant, state liquor director, says there are no foolproof methods of determining a customer's age. It is generally agreed that the problem involves home education and environment. Officials declare that too many parents are indifferent to the seriousness of the situation.

### And So Forth

In accordance with exchange provisions of the Goldberg Memorial lectures, John Keith Benton, professor of the psychology of religion at Vanderbilt University school of religion, delivered a series of lectures this month at Hebrew Union College here. In January, Pres. Nelson Glueck of the college will lecture at Vanderbilt.

Through the cooperation of the superintendent of schools, 40,000 American Bible Society bookmarks listing suggested daily Scripture readings prior to Christmas were distributed among Cincinnati's schoolchildren this year.

Two local ministers who have been active in civic and church council affairs are assuming new pastorates. G. Barrett Rich III of First United Church goes to Olmstead Avenue Presbyterian Church, New York city; Oliver C. Holtz of First Reformed Church, to Evangelical Community Church, Rock Island, Ill.

More than 500 Presbyterians attended the 33rd annual moderator's dinner Nov. 21. Hermann N. Morse, moderator of the Presbyterian, U.S.A., General Assembly, spoke on "Highway to a Christian America." EDGAR C. HANFORD.

# Lutherans Still Debate Merger

**With Augustana's Withdrawal, Others in A.L.C. Plan Will Continue Their Deliberations**

MINNEAPOLIS, Dec. 10.—The five bodies in the American Lutheran Conference considering merger were reduced to four when the Augustana Lutheran Church formally withdrew from the negotiations at a recent meeting here of the joint union committee. Representatives of the three bodies which initiated the discussions—American, Evangelical, and United Lutheran churches—said they were without authority from their denominations to broaden the negotiations to include all other Lutheran groups, as Augustana had requested at its convention last summer. They voted to "reiterate" their "cordial invitation" to Augustana to "participate in the present plans toward merger of all American Lutherna Conference churches." They also assured Augustana that the agenda of the merger committee "will continue to be open for all pertinent discussions in preparation for the proposed merger including the subject of ecumenical relations." Augustana, a member of both the National and World councils of churches, has been fearful lest the proposed merged church be isolationist. The Lutheran Free Church, which at its conference last summer decided that it was unwilling to commit itself to the goal of merger until the nature of the emerging body should be more fully known, was told that its unreadiness "constitutes only a degree of difference" between itself and the other three bodies. Thereupon the L.F.C. representatives decided to continue in the negotiations.

### Conference's Future Is Uncertain

Although Augustana remains a member of the American Lutheran Conference, its withdrawal from the merger negotiations leaves the future of the conference itself in doubt. At the biennial convention, which opened the day after the meeting of the merger committee, it was decided that during the next two years the executive committee would study the conference's future course. Said the new president, S. E. Engstrom, Augustana's director of American missions: "No organization should live only because it doesn't know how to die. On the other hand, no organization with a history as significant as that of the American Lutheran Conference should die unless it leads to something bigger." Dr. Engstrom said later that he hopes the organization can be developed into a free conference including both the United Lutheran Church in America and the Lutheran Church—Missouri Synod. However, he is in favor of such a development only if the same end cannot be achieved by the eight-body National Lutheran Council, which includes the U.L.C.A. but not the Missouri Synod.

### Report Sanctions Planned Parenthood

At its convention, the American Lutheran Conference referred to its five constituent


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churches for study and review a report sanctioning planned parenthood. Says the report, in part: "Married people have the freedom so to plan and order their sexual relations that each child born to their union will be wanted both for itself and in relation to the time of its birth. How the couple uses this freedom can properly be judged not by man but only by God. The means which a married pair uses to determine the number and the spacing of the births of their children are a matter for them to decide with their own consciences, on the basis of competent medical advice and in a sense of accountability to God." Although it is yet to be approved, the report is regarded as significant, since there have been few if any Luheran statements on planned parenthood. The women's section of the Lutheran World Federation's assembly at Hannover, Germany, last summer pleaded for the Christian church to give "clear guidance" on the question of birth control. It said a "liberating word" must be found "which will free husbands and wives of our day from irresponsibility on the one hand and overburdened consciences on the other."

### Says Lutherans Need Forgiveness For Their Exclusiveness

In an address to the A.L.C. convention, Pres. Conrad Bergendoff of Augustana College, Rock Island, Ill., declared that Lutherans "need forgiveness" in their relations with their fellow Christians. "There has been a lack of love between Christians and disunity between Lutherans that increases the anguish of the crucified Christ," he said. "Lutherans have been overly critical of each other, seeking every flaw in each other to justify their divisions. We have prescribed conditions of unity which Christ never asked of his disciples, and have sometimes been more tolerant of unbelievers than of fellow Christians in other denominations. We have based our aloofness on Scripture statements that have no relevance to these other Christians. For this we need a forgiveness which only the God of the whole church can give—a forgiveness which will issue in a more Christian cooperation with brethren in the faith."

### Catholic Historian Accepts Runestone as Authentic

Belief that the controversial Minnesota runestone is genuine and that therefore the prayer inscribed on it is the first Christian prayer of record on the North American continent is expressed in a recently published history of the Catholic Church in the St. Paul diocese. James M. Reardon, pastor of the Basilica of St. Mary, Minneapolis, compiled the history at the request of Archbishop John Gregory Murray for the centenary of the diocese, now an archdiocese. The runestone, discovered by a farmer near Kensington, Minn., in 1898, bears an inscription in runic characters of a type not uncommon in Scandinavian countries in the Middle Ages. Part of the inscription has been translated as an appeal by Viking explorers to the Virgin Mary. Msgr. Reardon writes that if the stone is genuine it proves that Catholics, one of them perhaps a priest, were in Minnesota more than a century before Columbus discovered America. He says that competent scholarly opinion inclines to view the stone as genuine. However, some scholars, including J. A. Holvik, retired professor of Norwegian at Concordia College, Moorhead, Minn., maintain that it is a fraud.

### N.A.E. Takes No Official Stand on R.S.V.

The National Association of Evangelicals has taken no stand either approving or disapproving the new Revised Standard Version of the Bible, according to Paul S. Rees, pastor of First Covenant Church here and national N.A.E. president. He made this announcement after the association's official organ began publication of a series of articles critical of the new version. Said Dr. Rees: "Among the millions of conservative American Protestants who hold a high view of the inspired uniqueness of the Holy Scriptures there has been wide acceptance of the R.S.V. New Testament that appeared in 1946. Presumably a similar result will follow the publication this year of the entire Bible."

### And So Forth

Methodist Bishop D. Stanley Coors of Minnesota recently consecrated a new center for Methodist students on the St. Paul campus of the University of Minnesota. Walter C. Coffey, retired president of the university and chairman of the campus' Wesley Foundation, presided at the service. Director of the center is Wilbur D. Grose, pastor of St. Anthony Park Methodist Church.

On a recent visit to the Twin Cities, Presiding Bishop Michael Hinsuke Yashiro of the Holy Catholic (Anglican) Church in Japan declared that a Christian Japan could save the Far East from communism. He appealed for more missionaries from America.

Establishment of a Minnesota Protestant foundation to receive gifts for cooperative church work has been authorized by the state council of churches' board of trustees.

Ronald Bridges, executive director of the National Council of Churches' broadcasting and film commission, gave the Dana lectures on Founders' Day at Carleton College in Northfield.

The National Association of Evangelicals has named as its upper midwest director David K. Kline, formerly professor of history at Sioux Falls College (Baptist) in South Dakota.

Keith Irwin, director of religious activities at Hamline University, St. Paul, has left for India as one of two American Methodist delegates to the meeting of the World's Student Christian Federation. On the way home he will visit the International Christian University in Japan, for which Hamline has contributed funds, and student centers in Asia, the Middle East and Europe.

The St. Paul council of churches has purchased a residence for use as headquarters. WILLMAR L. THORKELSON.

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### G.I.'s in Japan Supplement Scholarship Fund

U.S. soldiers who attend the army's Nasugbu Beach Protestant chapel in Yokohama have contributed $1,500 to enable Emiko Takeuchi, secretary to their chaplain, Maj. Duncan N. Naylor, to attend Agnes Scott College in Decatur, Ga. The college has granted a scholarship to Miss Takeuchi.

# Women Again in Korea Missions

**Cleared by U.N., They Assume Various Responsibilities—Buddhist Group Finds Home in New Jersey**

NEW YORK, Dec. 9.—As rapidly as the United Nations will permit, women missionaries are returning to Korea. Eight Presbyterian and seven Methodist women are already at work in that war-torn land, and seven more have been cleared to go. Some of them will teach in Christian schools, two will help in distribution of relief supplies, one is secretary in the field representative's office in Pusan, one of the two who are nurses will assist in the project for rehabilitation of amputees. All will give time to evangelistic work, two of them being specifically assigned to that type of work among Korean women.

### New Jersey Kalmucks Dedicate Temple

An American Thanksgiving service was celebrated in New Jersey in connection with the dedication of a new white stucco chapel for Kalmuck worship. Dilowa Hutukhtu, a member of the Buddhist hierarchy who is called the "living Buddha," led the 90-minute service. Most of the 200 Kalmucks of all ages who attended wore the Western dress of their new country, but a few were attired in the embroidered red or purple robes and shining black boots of their Mongolian ancestors. These Russian-speaking people, descendants of Genghis Khan's followers, were homeless wanderers until they were settled on farmland in New Jersey last year through the efforts of Church World Service and the Tolstoy Foundation, which provides aid to anti-Communist Russians.

### Fifth Avenue Church Marks Centenary

To commemorate its 109 years on Fifth avenue, Fifth Avenue Presbyterian Church held a service of recognition last Sunday morning. In his sermon, John Sutherland Bonnell paid tribute to the "men of vision who pioneered in the northward movement of the church." Founded in 1808 on Cedar street, the church moved in 1836 to Duane street and in 1852 to the southeast corner of Fifth avenue and 19th street. At that time it adopted its present name. In 1875 it moved to its present site at 55th street. Delegates from organizations 100 or more years old were among the 1,800 persons present, as were descendants of members of the church a century ago.

### Mission Leader Still Active at 96

Arthur Judson Brown, who was secretary of the Presbyterian, U.S.A., Board of Foreign Missions for 34 years and has been secretary emeritus for 23, celebrated his 96th birthday Dec. 3. Dr. Brown is still active in peace organizations, attending all meetings of the Church Peace Union and the World Alliance for promoting Friendship Through Religion. A United Nations enthusiast, he declares that the people of Asia "want to run their own lives and countries for better or worse." "It was apparent to me even 50 years ago that those vast stagnant masses were rumbling and that an upheaval was in the making," he says.

### Say Child Labor Laws Are Being Broken

In a report given last week at the 46th annual meeting of the National Child Labor Committee, it was revealed that many of the more than 2 million American boys and girls now working full or part time in industry and agriculture are illegally employed. State labor departments have reported extensive violation of child labor laws and inadequate inspection staffs for thorough enforcement. For instance, nearly 10 per cent of the 33,000 establishments investigated by the federal wage-hour division in 1951 were employing minors in violation of the nation's child labor law. The report called attention to the fact that the worst child labor abuses occur in agriculture, where the children of migrant workers fare badly. The committee recommends 16 years as the minimum age for employment during school hours, 14 for after-school and vacation work, 16 for employment in manufacturing industries, and 18 for "hazardous occupations."

### Initiate Anti-Bias Programs

Students representing 27 colleges and universities in the New York metropolitan area this week formed an as yet unnamed organization to work for "better human relations on school and community levels." Plans are for the group to serve as a clearinghouse for information and encourage programs and activities to improve intergroup relations on college campuses. Jackie Robinson, Dodger baseball star, addressed a general session of more than 100 students, urging them to "do something visual about human relations" instead of "sitting back and talking about them." . . . Two noted Jewish agencies, the American Jewish Committee and the Anti-Defamation League of B'nai B'rith, last week announced a joint program to "provide a stronger impact on the American mind concerning the evils of anti-Semitism" and other forms of racial and religious bigotry and discrimination. The program will cover such areas as intercultural education, interreligious activities, community relations, civil rights (including legal action and legislative analysis), work with war veterans and organized labor, and fact-finding investigations of overt anti-Semitism.

### And So Forth

Fourth Presbyterian Church, founded in 1785, is to sell its building and merge with Olmstead Avenue Presbyterian Church. The move has been forced by the dwindling of the congregation as the result of ethnic changes in the neighborhood.

Brig. Gen. Ernest A. Marshall, head of the Salvation Army's Northern New England division, has been appointed commander of the New York metropolitan division.

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# Church Colleges Assail G.I. Bill

**Texas Group Charges Paying Benefits Directly to Veterans Favors State Institutions**

WACO, TEX., Dec. 4.—Meeting in annual session at Baylor University here, the Texas Council of Church-Related Colleges called on Congress to amend the 1952 Korean G.I. benefit law so that tuition charges would be paid directly to the colleges as under the World War II veterans' legislation. Action by the group, which represents 26 Texas colleges supported by seven denominations, followed a charge by Pres. Louis J. Blume of St. Mary's University that Washington officials had apparently ignored urgent requests from private colleges that the new law provide for divided payments, with subsistence allowance going to the veteran and tuition to the school. The law, as finally passed by Congress, provides for lump-sum payments to the veteran, who makes his own financial arrangements with the college. Private college officials have been outspoken in their belief that this arrangement encourages veterans to attend state schools where tuition charges are lower.

**Says Church Colleges Must Be Unique**

Earlier in the meeting, William Albert Rush of Nashville, representing the Methodist Board of Education, reminded the church educators that "distinctive education" must be considered a fundamental part of the solution to their financial problems. He declared that in addition to efficiency in administration and promotion of gift programs, the church college "must provide a type of education for life that cannot be found at other institutions." The St. Mary's head, Fr. Blume (Roman Catholic), was elected 1953 president of the council, succeeding William C. Finch, president of Southwestern University (Methodist). The organization opened its membership to Negro colleges last year, but none were represented at this year's meeting nor had any applied for membership. The group renewed its invitation to the colored brethren. During his address to the meeting, Pres. Finch was interrupted by a whispered aside from one of the delegates. Then he announced: "A Catholic has suggested that I, a Methodist, remind you men of seven different faiths of the Baptist tradition which disapproves of smoking on the Baylor campus." A curl of smoke from a pipe in the middle of the room disappeared immediately.

**Foundation to Solicit College Gifts Is Chartered**

Meanwhile a kindred group, the Texas Foundation of Voluntarily Supported Colleges and Universities, completed its organization and obtained a state charter. Composed of 21 senior colleges, all of them members of the council, the foundation seeks financial gifts from the state's large industries and corporations. Presidents of the member colleges will call in groups of two on the corporations asking them to contribute 1 per cent of their annual net earnings to the foundation. This is one-fifth of the 5 per cent which the government says corporations may deduct from income tax for gifts to nonprofit religious and charitable institutions. The proceeds are then to be divided among the colleges. Pres. Finch of Southwestern University and Pres. John McMahon of Our Lady of the Lake College (Catholic) are copresidents. Baylor University, Texas Baptists' 107-year old institution, is conducting a separate 10-year "Greater Baylor" campaign for $50 million in buildings and endowment for its campuses at Waco, Dallas and Houston. It also is a member of the foundation, of which its president, W. R. White, is a vice-president.

**United Lutherans Name Full-Time President**

United Lutherans are making gains in Texas. On Sept. 1 the presidency of their state synod became a full-time job. New president is Royal E. Lesher, succeeding Lewis P. Speaker, pastor of Austin's First Lutheran Church, who had served for the past four years on a part-time basis. Dr. Lesher, now living in the beautiful new president's home in Austin, organized the new Crestview Lutheran Church in Waco, and before that was for six years director of evangelism for the United Lutheran Church. Under his leadership the synod is developing an aggressive mission program. In one phase, men of First Church, Austin, are conducting early morning services at Texas state hospital, where they reach several hundred mental patients with the consolation of the gospel. This program was worked out in cooperation with Supt. R. C. Rowell of the hospital, a well known psychiatrist and a member of First Church.

**Eisenhower Victory Coincides With End of Drought**

Texas' swing into the Republican column in the presidential election is considered a victory for Gov. Allan Shivers and Sen.-elect Price Daniel, Democrats who came out publicly for Eisenhower and led the state Democratic convention to endorse the Republican slate. Although pre-election speculation had their political future in doubt, it is now thought that through Eisenhower's success in carrying the state their political strength has been enhanced. Daniel has indicated that he will be counted on the Democratic side in the Senate membership. The slow rain which started falling in Texas as the Eisenhower victory was being tabulated was termed by the punsters an "Eisen-shower." Marking the end of a record-breaking drought that had gripped the southwest since May, it provoked many such comments as "Of course it rained as soon as we turned from our wicked ways." More rain has fallen since to soak the parched earth and at least partly refill the many almost dry reservoirs. Loss from the drought is estimated in millions of dollars.

C. E. BRYANT.

**U.S. Lutheran Membership Totals Over 6 Million**

In its annual statistical summary, the National Lutheran Council's division of public relations reveals that Lutheran churches comprise the third-largest Protestant denominational group in the United

States, exceeded only by the Baptists and Methodists. Total membership in 1951 was 6,295,296—an increase of 2.8 per cent over 1950. There are 181,305 Lutherans in Canada. The council's survey covers 16 church bodies, as well as independent congregations and the Negro missions conducted by the four groups in the Synodical conference.

### NATIONAL COUNCIL ASSEMBLY

*(Continued from page 1505)*

When this was done the committee held further sessions at which it accepted perhaps a dozen changes, chiefly editorial. At the second and final reading to the assembly, just before final adjournment, around 200 people, of whom approximately one-third were National Council staff, were present. Two changes were made from the floor on representations by Franklin Clark Fry and Walter W. Van Kirk. The message was then adopted without debate on its main points or on the statement as a whole.

The message, entitled "A Letter to the Christian People of America," declared that the National Council is not a superchurch, but a council of churches with a mission to fulfill. It explained the reasons for the issuance under council auspices of the Revised Standard Version of the Bible and defended the version. It said the role of the churches is to sensitize the conscience of the nation, and that "religion must be placed at the heart of higher education."

The message defended the public schools against the charge that they are secular and godless and said: "In some constitutional way provision should be made for the inculcation of the principles of religion, whether within or outside the precincts of the school, but always within the regular schedule of a pupil's working day." It added: "The subsidization of education carried on under religious auspices would both violate the principle of separation of church and state and be a devastating blow to the public school system, which must be maintained." It favored Bible reading in public school assemblies.

The Assembly's statement urged Christians to avoid hatred, to favor international negotiation, to defend the United Nations, to help refugees, and to extend Christian missions. It asked the churches to deepen their spiritual life, to widen the area in which they assume Christian responsibility, and to strengthen their unity in Christ.

William C. Martin, Methodist bishop of Dallas, Texas, was elected president of the National Council for the next biennium.

Other actions of the assembly were: (1) to authorize the establishment of a department of Christian citizenship; (2) to commit the National Council to work for amendment of our "basic immigration law" in order to remove discrimination and permit entry of our fair share of refugees; (3) to authorize the holding of a study conference in October 1953 under the auspices of the department of International Justice and Good Will to consider revisions in the Charter of the United Nations; (4) to plan a convocation of Christian college leaders in the summer of 1954; and (5) to reaffirm the doctrinal basis for membership in the National Council—i.e., a church must accept Jesus Christ as "divine Lord and Savior" to qualify for membership.

H. E. F.

## Current Feature Films

*Prepared by Independent Filmscores*

M—Mature. Y—Younger. C—Children.

**The Lady Says No** (UA) David Niven. *Comedy.* Young woman whose novel on women's rights arouses marital troubles across the land revises her ideas after she meets masterly explorer. Inept characterizations and events in a *silly* story. **M**

**The Steel Trap** (Fox) Joseph Cotten, Teresa Wright. *Melodrama.* Junior bank executive engineers alone a million-dollar theft, meets agonizing complications in transportation, unexpected delays as he spins net of deception, leads his unsuspecting wife on frantic chase to get out of the country before vault is opened after the week end. Film abjures motivation and plausibility for *torturing suspense* convincingly presented. Presents thesis that the chief way crime doesn't pay is in the emotional torment it arouses, the uselessness of ill-gotten loot if the things that make life worth living are lost. **M,Y**

**The Thief** (UA) Martin Gabel, Ray Milland. *Melodrama.* Nuclear scientist in government employ is tortured by fear and remorse as he becomes ever more deeply involved in spy ring, seeks to evade federal agents on his trail. Like "The Steel Trap," this demonstrates that crime pays mainly in emotional torment, ignores motivations. Its chief claim to interest, however, is its technique: it dispenses entirely with dialogue, telling its story through its protagonist's facial expressions, background sound effects and music, visually convincing settings (New York and Washington streets and buildings). *Intriguing innovation* "shows it can be done" —but does not necessarily indicate that the technique would always be effective. **M,Y**

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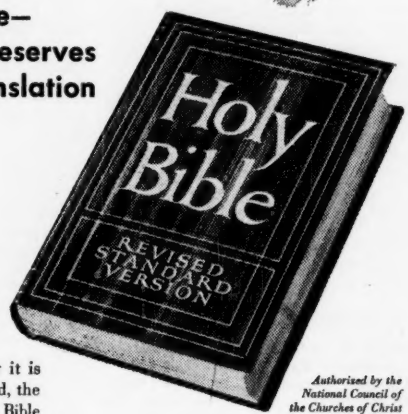


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